

Each person's ornament is their behavior

From Bedil's book of hemistiches

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Preface

This book is part of a series transliterating the work of Bedil; he is a 17th century Afghan writer.

The first book in the series is titled: “Source Of Meaning”. It will be difficult to appreciate the content of this book without reading the previous manuscript because the subject here assumes that the topics discussed in the “Source Of Meaning” is reviewed by the reader.

The book “Source Of Meaning” is a narrative of Bedil’s views on the meaning of life.

This book is a collection of Bedil’s stories on the subject of modesty.

Bedil’s writing technique is called the Hindi style, which is a complex skill by its usage of symbolism. The complexity of his writings may be the reason why Bedil is not a well-known writer outside of few countries in South Asia.

Bedil wrote in a manner that even today many in the areas around South Asia feel touched by.

It is impossible to accurately convey Bedil’s ideas because in order to manipulate the mind he purposely introduces metaphor in his writings, which was common in 17th century India.

Bedil recognized that the mind is unable to handle vagueness and therefore used symbolism as a tool to make the mind appreciate matters that are outside of the intellect's boundaries.

People who understand the meaning of Bedil's thoughts are called "Bedil Shenasan". The word Shenasan in Dari/Persian means knower. I do not consider myself to be a Bedil shenas because the way I understand his thoughts may be incorrect.

In this book Bedil's remarks are written in italics and my interpretations of his writings numbered and centered directly beneath them.

When reading Bedil's hemistiches, please note the pair of related lines. The dictionary defines a hemistich as a half-line of verse, followed and preceded by a caesura, which makes up a single overall prosodic or verse unit.

In the honey at ease are the modest (1)

At ease in the spot of gratitude (2)

On the fallen they strike with foot (3)

Taking away the few they have on their table cover (4)

Fascinating to watch people's struggle for worldliness (5)

The shoeless is the smart one (6)

Do not look down at those resting on the dust of modesty (7)

The sound of blade's fortitude heard from their resting (8)

When falling do not become separated from the companions (9)

This is the essence of the modest (10)

Falling is the silence of revolutionaries' sound (11)

No sound when the modest rest (12)

In the corner where the hand of modesty is elevated (13)

We have tangled foot in the apron of worship (14)

(Bedil) from the rebellious, we learn a lesson (15)

Head to foot visible the sweet wound of modesty (16)

I am transliterating few of Bedil's writings because in order to tease the mind Bedil purposely wrote in a figurative way that should be left as they are.

- (1) *As previously mentioned Bedil makes extensive usage of metaphor, in this section he says the modest feel as if they rest in honey, which is symbolic for a sweet and soft place.*
- (2) *Bedil claims that modest reside in a state of the mind that is preoccupied with gratitude.*
- (3) *The fallen or in other words the modest is subject to tyranny by the arrogant.*
- (4) *Modest by definition do not possess much, still the greedy eye the meal that the modest have on their table.*
- (5) *Bedil finds it fascinating to watch people struggle for worldliness.*
- (6) *Without providing evidence Bedil claims that the one who ignores money is the smart one.*
- (7) *Bedil considers dust as a symbol of modesty because sooner or later the human body turns into dust.*
- (8) *Bedil claims that walking on the path of modesty requires fortitude.*
- (9) *Bedil considers modest as companions.*
- (10) *The essence of modesty is to find the modest.*

- (11) *To Bedil modest are revolutionaries who do not mind
falling since falling is another symbol for modesty.*
- (12) *There is no sound when the modest fall because their
falling is the sound of the revolutionaries' silence.*
- (13) *Bedil talks about the place where the hands of the modest
are raised because the modest constantly have their hands
raised in worship.*
- (14) *Tangled foot in the apron of worship or in other words
kneeling in worship.*
- (15) *Bedil considers modest as the rebellious.*
- (16) *At the end of this hemistich Bedil talks about the sweet
wound of modesty because to him modesty is a constant
struggle between the human and the soul pulling in
various directions.*

I could easily fill this book with hemistiches from Bedil about modesty, but instead I will add transliterations of his writings to keep this work from looking like a book of poetry.

Here is an example of Bedil's thoughts on how modesty relates to humanity.

- Understanding tranquility (1)*
- Feeling the weight of the ocean taken out of pearl's shoulders (2)*
- Night of departure towards that storm (3)*
- Flying under the star's eyes (4)*
- O Lord I am looking forward to the blade (5)*
- That I am like a candle waiting with a raised head*
- In the flower show where His palm tree is a flag to elegance (6)*

Sound spreads dust on the willow tree and elegant pine (7)

*From His lips if a word of amazement shows
Like dawn, smile will spread wings (8)*

*My letter has no subject while flying (9)
Nevertheless, I will tie a color on the dove's wing (10)*

*Do not expect anything but silence from the people of meaning (11)
Pearls would not spill their honor like bubbles (12)*

*If a willow tree trembles from its own leaves, it is all right (13)
To the penniless, hair on the body are lancets (14)*

*I am like a salamander; I will not carry the shame of despair (15)
My feathers will be on fire before spreading wings (16)*

*How long from ash asking whereabouts of my flame? (17)
I am fever of desire's restlessness, cannot deal with beds (18)*

*Attack of modesty does not reduce my pride (19)
Like a wave of blades, I have pearls in rupturing of self (20)*

*My love burned desiring a fiery mood
That from being ashamed sparks sweated on the ash (21)*

*Where is a wine that lust would freshen up a brain? (22)
Like pearl goblets are filled with sorrow (23)*

*Do not bother uselessly about time (Bedil) (24)
If you do not have a load then why are you with the donkeys? (25)*

- (1) *Tranquility to Bedil is a state of the mind when the intellect is subdued by the essence, to Bedil the human essence is the same as the spirit or the soul.*
- (2) *"Just think of the weight of the Ocean and how easily the pearl is taking it", pearl as a symbol of the soul and ocean as a symbol of this world.*
- (3) *Bedil uses storm as a symbol for the end of the human body.*
- (4) *Bedil talks about human body's stoppage of breathing when saying: "Night of departure towards that storm"; the moment when the soul drops the body as the Native Americans say.*
- (5) *When Bedil says, "O Lord I am looking forward to the blade", he emphasizes that he is not worried about the moment when the time comes to drop the body.*
- (6) *Bedil talks about a place where God's palm tree is a flag to elegance.*
- (7) *In the place where the palm tree is God's flag to elegance matters of this world do not count, for example Bedil claims in the place where matters of this world do not count is the place where sound spreads dust, with dust a symbol of modesty.*
- (8) *Bedil is fully aware that in this passing world there will not be any sound coming from The Creator, for this reason he states "like dawn smile will spread wings", which is also an impossible event.*
- (9) *Bedil's letter has no subject because he writes about something that is not related to this world.*
- (10) *Bedil talks about the dove's colorful wing transporting his subject less letter.*
- (11) *People of meaning are to Bedil those who are modest in silence.*

- (12) *Bedil says that attachment to worldliness transforms the human from a content pearl into an empty bubble.*
- (13) *Willow tree to Bedil is a symbol for the modest, in another hemistich he talks about the dance of the modest that resembles the trembling of the willow tree.*
- (14) *Bedil talks about the helplessness of the modest when dealing with the arrogant.*
- (15) *Bedil says that he is getting along with life and will not let despair get into his mind.*
- (16) *Bedil would rather see his feather in flames than spreading wings of arrogance.*
- (17) *To Bedil modesty is comparable to ash that is generated after the flame's death, with the flame being a symbol of arrogance.*
- (18) *Bedil talks about the restlessness coming from being modest; the kind of restlessness that makes one forget sleep.*
- (19) *Bedil trying to create confusion in the mind by claiming that he is proud of his modesty, which is a contradictory statement since modesty dispels pride.*
- (20) *Bedil uses a pearl to symbolize the human, stating that a wave of blades is needed to connect the mind with the intellect.*
- (21) *To Bedil shame is a feeling to help the mind appreciate modesty.*
- (22) *Bedil relates lust to the brain.*
- (23) *Bedil says that lust results in sorrow.*
- (24) *Bedil considers time as a useless bother.*
- (25) *Bedil wonders about time that seems so precious to the mind asking why spoiling it when in the company of the arrogant who have nothing better to do than hauling worldliness?*

In this book we will review how Bedil uses existence as a tool to make the mind appreciate modesty, below is an example of it.

*Any human with slightest sign of humbleness
Merits respect*

*Watching them struggle to stay the course
Life passing peacefully swimming in modesty (1)*

*Listening to them is what I seek
Deliberating humbleness*

*What will happen when we talk modesty?
Polishing of our essence (2)*

*Companions not showing
Because humbleness hides modesty*

*Modesty visualizes creation (3)
Counting blessings (4)*

*Do not expect luster of useless rambling anymore
I have discovered modesty (5)*

*I jumped from sleep and did not open an eye on self (6)
That on my face sprinkled this much rose-water of modesty*

*Become aware of Lord's justice
No one crosses the bridge without the honor of modesty (7)*

*Difficult to show modesty (8)
On my forehead mirage of modesty*

(Bedil) Modesty will not get away from our essence (9)
We are dew sitting on the flower under the sun of modesty (10)

- (1) Bedil talks about the never ending struggle involving the soul and the worldly body, he claims that the entire struggle is caused by modesty. When one is modest then the passing of time feels like swimming, which is a much better way of spending time than squandering life while running around searching for something that is already within reach.*
- (2) According to Bedil, humans who are modest polish their essence; to him the essence is a symbol for the soul residing within the body.*
- (3) Bedil claims that the modest are capable of visualizing the creation, which is something that the mind is not capable of.*
- (4) Bedil claims that the modest count blessings.*
- (5) To Bedil modesty is the cure for the luster of useless rambling.*
- (6) Jumping from the sleep as a symbol for being awake, Bedil says that the mind is unable to see the true self while the eyes are open.*
- (7) Crossing the bridge as a symbol of transitioning from the human to the soul that according to Bedil will not happen without modesty.*
- (8) Bedil says it is difficult to show modesty because modesty is about not showing.*
- (9) Bedil ties modesty to the essence, which to him is a symbol of the hidden one.*
- (10) The dew on the flower rests peacefully until the sun rises and evaporates it. Bedil uses dew as a symbol for the human, and the sun as the light.*

Bedil was an unbiased writer; he chose modesty as his main topic of writing because modesty is a quality found among all religions, races, skin colors, languages, geographical locations, or whatever else the mind deems as important enough to be proud about.

Anyone believing in The Creator or not believing in a supreme power can easily identify own behavior when reading Bedil's ideas on modesty.

Below is an example of how Bedil talks about significant matters of life like wisdom, devotion, lust, and modesty without making someone feel looking down upon

*Plenty of harm in this world
If there is remedy, it comes with pain*

*Human's desire of meddling will not stop
Arrogance is just a head filled with bubbles (1)*

*Foolish fear
Trembling from head to toe*

*Our heart seeks modesty
Cannot walk away from modesty*

*In the gathering, where heart has revival of wisdom
Silent lips are the light*

*Watch the amazement from acceptance's beauty (2)
Not everyone who spreads mirror is worth seeing (3)*

Waiting with a burning desire to see the splendor

Earth and sky waiting (4)

*If eyes elevate to dream about You
The elevated eyelashes are fingers of caution (3)*

*Devotion to honor modesty
Resting on the ground in worship (4)*

*Lust takes us to a place of pain (5)
Leaving heaven on earth behind*

*What a shame to chase lust
Not seeing the truth in the mirror (6)*

*(Bedil) How can anyone ignore modesty?
Not seeing the shadow on the wall (7)*

- (1) Bedil defines the arrogant as a head filled with bubbles because the arrogant head is filled with momentary matters of this momentary world that to Bedil are useless bubbles.*
- (2) Bedil promises amazement when the mind submits to the acceptance of the truth.*
- (3) To Bedil just the talk about the truth helps the mind see the light. When modest gather "silent lips are the light" as a metaphor for discovering the truth.*
- (4) Bedil claims that besides the mind also earth and sky are waiting to see the truth.*
- (5) Many believe to know the truth but not all are sincere.*
- (6) According to Bedil the talk about The Creator is a delicate matter requiring tremendous sensitivity.*

- (7) *Bedil relates modesty to worship, where human lust is no longer present, anyone thinking about matters of this world while worshipping is deceiving the mind.*
- (8) *To Bedil lust is the reason why humans ignore modesty.*
- (9) *To showcase humans who ignore modesty Bedil uses ignoring the shadow on the wall as a symbol of something obvious and visible that anyone should be able to see without much effort. Humans who ignore modesty are unable to see an obvious and visible matter such as a shadow on the wall.*

When reading Bedil we discover that one possible definition of a modest person may be that the modest constantly seek to better themselves in the hope of improving the world around them.

What is so special about modesty that Bedil has written countless pages talking about it?

*Modesty is eternal joy
I cannot get away from modesty (1)*

*No one but you can show the place of joy
Being arrogant, does not know self (2)*

*Proof comes out when ignoring the human (3)
Eyes cannot see the truth*

*Mirror cannot tell the story
Grace of the truth shows with modesty (4)*

*(Bedil) This is the world of good and bad
Sparks of love show the good*

- (1) Bedil admits that once the mind is in the grip of modesty there is no chance of escape.*
- (2) To Bedil arrogant are oblivious of the soul within; he asks how can anyone become arrogant about anything when knowing that there is an eternal soul resting within the mortal body?*
- (3) To Bedil proof of the truth shows the moment humans ignore the one visible in the mirror and by doing so appreciate that the human eye is not capable of seeing the truth hidden in the mirror.*
- (4) Bedil says that truth does not show in the mirror, to him modesty is a way for the human to slowly appreciate the truth that the intellect is not capable of imagining, these are matters outside of the mind's boundaries.*

The concept of thinking about modesty is not new. Throughout life any sane mind constantly encounters situations when the behavior is questionable, the sane mind wonders if these actions are that of a humble or an arrogant human.

Each faith teaches modesty in all details with many examples, those who helped us become aware of the various faiths have demonstrated modesty by the way they lived life.

For those without a faith, morals and feelings tell the mind how it is to be modest.

Before moving to the next chapter we will have to agree that it is possible to talk about modesty in a way identifiable with anyone; as you can see Bedil has written countless pages to prove this key point.

Bedil was not hoping to achieve any grand success, such as uniting the people of the world, his only hope was to broaden people's minds and provide them with some suggestive concepts.

What is modesty?

Bedil was very specific when discussing modesty; he not only wrote about modesty's values but also provided ideas on how to enforce it upon the mind.

How long do you criticize each deficiency and skill? (1)

You are not a butcher, be ashamed peeling these skins (2)

What madness is this?

Declaring the truth resulting in turmoil and breaking skulls (3)

Tree's root moves inwards to elevate the stature (4)

Modesty helps elevate the stature

Forget this world

Just flying within a cage (5)

I am aware of the cage (6)

We must deal with being away from home (7)

You have forgotten your own truth (8)

Forsaken your essence (9)

Human lust makes you forget your truth (10)

The entire struggle for nothing (11)

Your secret smiles at you (12)

Asking you to discover self (13)

Do not talk about the candle and do not ask the butterfly (14)

Heart is sizzling from the pride of these burnings (15)

Except dust what else can one take with (Bedil's) closed lips? (16)

Sweet talks of modesty (17)

- (1) Bedil Asks how long pointing finger at others?*
- (2) Bedil says that those who point finger at others are butchers of humans.*
- (3) In this hemistich Bedil points to the fact that there is turmoil and fighting in the world every time the truth is told because truth is a subjective topic that everyone defines differently.*
- (4) Bedil uses the symbolism of a tree being the human, moving inwards to recognize self and by doing so elevating the stature in the same way a tree becomes strong, elevating when the roots are established firmly in the ground.*
- (5) Bedil uses the cage as a symbol for a soul trapped inside the human body, to him the human body prevents the soul from being free in the same way a cage prevents a bird from flying.*
- (6) Bedil says that he is aware that the human body is his cage.*
- (7) Bedil's home is in a different world than this momentary place, being away from home to Bedil is symbolism for the soul not being in the eternal world. This situation of being away from home lasts until the time comes for the soul to drop the body.*
- (8) Having forgotten own truth as a symbol for the mind ignoring the hidden one.*
- (9) The mind that is not aware of the hidden one has forsaken the essence, which is a symbol for the soul.*

*(10) Bedil identifies lust as the reason why the mind forsakes
the essence.*

*(11) Bedil considers the entire world's struggle as an effort for
nothing.*

(12) Bedil claims that the hidden one smiles at the mind.

*(13) Bedil claims that the hidden one asks the mind to discover
the essence.*

(14) Bedil suggests forgetting matters of this world.

*(15) Bedil claims that the hidden one is not interested in the
affairs of this world, even to such meaningful matters like
the burning of the butterfly by the candle.*

*(16) Dust as a symbol of modesty that Bedil claims is the only
matter that comes to his mind.*

*(17) Bedil considers conversations about modesty as sweet
talks.*

To Bedil this entire world is just a fog, he says that once the mind
becomes aware of existence's insignificance the human will be able
to sense signs of modesty.

*I am aware of modesty
Each sigh turns me into a harp*

*Those dedicated to the Lord cannot rest
Till there is no pain in the head I have headache (1)*

*Do not ask about my abilities
I am like a bubble's sigh hurting myself (2)*

*We became soil and honor did not flourish from us
Color and scent of this world we have behind the shield (3)*

*An exhausted flame will go from self (4)
In modesty I have another flight (5)*

*Anywhere I look there are signs of the Lord
Open your eyes to observe*

*Modesty is my way no matter what happens
I have a heart filled with fortitude*

*Every new day is another day of fearing something
Be aware of breathing, we have feathers (6)*

*Evil cannot escape harshness (7)
Their dark days will never end*

*Even death will not take the passion of existence from us
With modesty we will have our reflection in sight (8)*

*I have the Lord in mind at all times
Bowing to the creator of all*

*(Bedil) from us modest do not expect claim of fortitude
Showing less from anything you say, we have more (9)*

- (1) *Bedil says that without passion we will have worry and annoyance in life.*
- (2) *With "a bubble's sigh hurting self" Bedil symbolizes the bubble sighs that will cause the bubble to burst and ceases to exist.*
- (3) *Becoming soil is a symbol of becoming modest; Bedil says that even in modesty we cannot experience the eternal*

world because matters of this time bound world have no relations with the timeless world.

(4) Exhausted flame as a symbol for modesty because exhausted flame is the ash, which is a symbol of modesty. Bedil says modest is the one who can go from self or in other words modest has a mind that can ignore the human.

(5) In modesty I have another flight or in other words in modesty I am ignoring the human.

(6) Bedil asks why fear of anything in this world when knowing that we are eternal?

(7) Bedil claims that evil no matter how powerful cannot escape harshness.

(8) With modesty we have our reflection in sight or in other words modesty helps us see the reflection of our truth, it could also mean that the modest reflect the hidden one because the hidden one wants the human to live as a modest human.

(9) Bedil makes use of symbolism when saying that he has more showing of anything we think of or his modesty is that towering that no one can reach it; purposely contradicting the definition of modesty, which is all about not showing.

Bedil's modesty was the highest that anyone can reach; this statement is condescending and modest at the same time. To emphasize symbolism of his writings Bedil was openly proud of his modesty, which contradicts to the definition of modesty.

I am infidel if I desire velvet (1)

Sleep under the shadow of a willow tree must be for me (2)

Temple of surrender and revolt are to be without glitter (3)
A silent candle in this altar must be for me

Thirsty for prosperity, how long burning like a candle? (4)
From melting of pain a fistful of water must be for me (5)

I am aware of those in the corner of satisfaction (6)
I am Sufi's boat; this ocean's bottom must be for me (7)

Desire of lust lays a wager with the opponents (8)
Shame of unfound subject must be for me (9)

In the struggle of hallucination I have fallen (10)
Heart seeks devotion and etiquette must be for me (11)

If there is shame, there is no fear of existence (12)
Without struggle a flood of sweat must be for me (13)

My every day task is respect
This much from the world of materials must be for me

Easy life disappears when pursuing fidelity (14)
I will melt; the moon must be for me

Until in this gathering, I compose a tune of amazement
One string and one hundred plectrums must be for me (15)

I am free from stampede and tranquility of this troubling spot (16)
I close eyes to all; deep sleep must be for me (17)

Weep (Bedil) did not moisten my dry lips
Fear of this waterless desert must be for me (18)

- (1) *Desiring velvet means desiring wealth, to Bedil anyone desiring wealth is an infidel in the conviction of modesty.*
- (2) *Willow tree is a symbol of a Sufi's dance; Bedil says that his place of sleep is under the willow tree's shadow.*
- (3) *Modest is the one who does not care for glamour.*
- (4) *Burning candle as a symbol for the human life.*
- (5) *Bedil claims that it is possible for the mind to become tranquil like a fistful of water that stops the burning of the candle.*
- (6) *Bedil says that modest are those who rest in the spot of satisfaction.*
- (7) *Bedil considers Sufis to be modest and says that he is Sufi's boat on the bottom of the ocean.*
- (8) *While pursuing lust, humans chase and fight each other.*
- (9) *Bedil considers materials of this world as unfound subjects that are a shame to pursuit.*
- (10) *Bedil considers struggle for worldliness as hallucination.*
- (11) *According to Bedil heart does not seek worldliness.*
- (12) *To Bedil anyone aware of the feel of shame is not worried about anything because the one aware of shame is a modest person who by definition does not worry about anything.*
- (13) *Bedil talks about the struggle fighting harmful urges that are entrenched in the mind.*
- (14) *Bedil talks about the endless struggle when pursuing modesty.*
- (15) *Bedil talks about the difficulty to write down the amazement that he feels.*
- (16) *At the end Bedil says that he has separated self from the pain and joys of this world.*
- (17) *I close eyes to all symbolic for ignoring worldliness.*

(18) Bedil symbolizes a mind without passion as a waterless desert.

Bedil managed to talk about modesty without giving the impression of showing off his humbleness, which is challenging since by definition modesty compels not talking about it. How can anyone convey a message he or she cares for without talking about it?

According to Bedil the difference between the modest and the not modest is that the modest have found ways to be humble without showing it.

Anyone publically showing modesty is a fake according to Bedil, which is another contradiction that Bedil uses to symbolize the difficulty of talking about something without appearing condescending.

An example of Bedil showing off his modesty to plant symbolism in his writings is when he says that he has reached the highest level of modesty: "Showing less from anything you say, we have more".

Bedil describes the place of modesty as the spot where the human is no longer prominent. Bedil invites readers to a tour of his wealth, which is modesty.

*So much modesty
That I do not see my reflection in the mirror (1)*

*Joy comes with modesty
Come and take a tour of my richness*

In existence my virtue is at the forefront (2)

In modesty with a mountain they count my deeds

I planted seeds of hope thinking of a presence (3)
O Lord, let my head arise that is under the feet (4)

Waiting for the promise of seeing
Sorrow of the past changed the future of my state (5)

Nothing can stop my music
Shadow of modesty covers my deeds

Those worshipping do not know headache (6)
Rubbing their forehead on the dust

I am eager to see
Cry boils if they press my blister

Except sweat like wave from this ocean what else to push? (7)
Shame of flying melted the spreading of my wings (8)

If I become all powerful from this useless pile (9)
Except dust at the end what else sieves my strainer? (10)

I carry heart's weight and leaving images on the dust (11)
Modesty of a joyful artist was my lesson

(Bedil) counting of time is a fruitless undertaking (12)
Watch the dust, the time piece of my months and years (13)

(1) Bedil claims that modest do not see self as the human that
is visible in the mirror.

(2) Bedil considers virtue at the forefront of his existence.

- (3) *Bedil hopes to feel god's presence.*
- (4) *Bedil claims that modesty is what The Creator wants to see when the mind is worshiping; rising head as a symbol for worship and under the feet as a symbol for modesty.*
- (5) *With "sorrow of the past changed the future of my state" Bedil emphasizes the importance of learning from experiences; one can find the path to modesty by being conscious of past deeds.*
- (6) *People who worship do not worry about anything.*
- (7) *Bedil talks about the constant struggle of living as a human symbolized by the sweat of the wave, the wave being a symbol for humans that are connected as one massive unit to the ocean.*
- (8) *Bedil talks about the shame that is felt when being arrogant, being aware of shame and ending the act that causes shame is how one can become modest.*
- (9) *Bedil considers worldliness as a useless pile.*
- (10) *Bedil talks about the uselessness of worldly materials that at the end will turn into dust.*
- (11) *Carrying hearts weight as a symbol for the mind being under the control of the hidden one.*
- (12) *To Bedil time is a useless undertaken because time has no meaning to an eternal being.*
- (13) *Dust, which is a symbol of modesty, makes the passing of time visible because the human ends up turning into dust.*

Bedil uses dust as a symbol for modesty stating that the human part has come from dust and will turn into it.

*Become strong with modesty
You are not the one rotating the sky (1)*

*Walk side by side with freewill
Familiarize yourself with the rambling of moving sand (2)*

*Even if a wave of jewel comes out of your breathing
With a crushed hand it will not take the rein (3)*

*In this gathering wrongdoers have prominence (4)
By pursuing grace you summit the threshold (5)*

*In petition for art opening lips is not fitting (6)
Do not create chaos to the store's merchandize*

*What trap is the world? What name is the past? (7)
You are the architect of these houses of delusions (8)*

*No one has carried the weight of the world on the skull
With surrender kiss goodbye to the heavy stone (9)*

*While dreaming of pretended wealth you lost tranquility (10)
Your struggle has given wings to the nest (11)*

*To the ascension of wealth do not struggle in vain
There is crookedness in each step of this ladder (12)*

*Thin cup of humbleness has magnificence
Consider as an Osprey the lack of bone's marrow (13)*

*From conversation become familiar with the delicate theme (14)
Waist has circled the center's hair (15)*

*There is reckoning when two companions unit
Numbers are the same to the tongue and mouth (16)*

Our deprivation comes from our self-control (17)
Dryness has tossed out ocean's boundaries (18)

Neatness did not dissolve in this narcissus field (19)
Not seen has opened the eyes of the world (20)

The arrangements of the world are obvious (Bedil) (21)
Do not repeat the humiliating experiment (22)

- (1) *Bedil considers the arrogant as the one who believes to rotate the sky.*
- (2) *Familiarize yourself with the rambling of the moving sand as a symbol for familiarizing self with modesty.*
- (3) *The human even if the most powerful individual is not in control, there is something else that controls the happenings.*
- (4) *When Bedil talks about wrongdoers having status in this gathering he talks about the state of the world where it seems as if those who succumb to corruption are in power.*
- (5) *Summitting the threshold as a symbol for worshipping The Creator.*
- (6) *Bedil forbids the artists to beg for worldliness.*
- (7) *To Bedil this world is a trap.*
- (8) *Bedil says that no one but own mind is responsible when trapped in worldliness that the hidden one has no use for.*
- (9) *Bedil prescribes modesty as a tool to get away from mind's corruption.*
- (10) *Bedil says that humans lose tranquility when chasing wealth, he defines wealth as a pretended joy that the soul has no use for.*
- (11) *Nest as a symbol for the human, Bedil claims that struggle of modesty frees the mind from the human.*

- (12) *Bedil warns of the danger becoming complacent when pursuing wealth, he says in each step of chasing wealth there is crookedness; he may have thought that in each step towards gathering wealth the human could end up compromising honor.*
- (13) *Bedil uses the osprey in many places as a symbol of modesty because osprey takes a bone to the heights, drops it to the ground and comes back to eat the marrow of the shattered bone; to Bedil arrogance has a tendency to take one to heights but eventually the arrogant crushes on the ground shattering into pieces with shattering being a symbol of modesty.*
- (14) *Bedil claims that from conversation one can recognize the delicate or in other words the virtuous talk.*
- (15) *An example of Bedil getting away from the intellect's comfort zone when talking about waist circling center's hair, how can center have hair and what does it mean the waist circling something that does not exist?*
- (16) *To Bedil companions recognize each other by the topic of conversation.*
- (17) *Bedil says that modesty shows when the mind is under control.*
- (18) *Dryness has tossed out ocean's boundaries is symbolic for modesty bonding the boundaries of both worlds.*
- (19) *Bedil claims that gracefulness is part of this world.*
- (20) *The inability to see the truth has opened eyes or in other words made the mind become aware of modesty.*
- (21) *Bedil considers all the matters of this world as obvious to the open eyes.*
- (22) *Bedil says that anyone opening eyes can see the arrangements of the world, which is birth and death of the human. Bedil pleads not to humiliate the human by*

*becoming arrogant about matters related to this passing
world.*

Bedil promotes modesty because arrogance is “cataracts of the
perfection’s eyes”.

*Knowing heart and still despair, what delusion is this? (1)
Seed becomes a tree the moment it opens eyes on self (2)*

*Flower’s mirror is not outside of the bloom’s embrace (3)
Heart if it breaks is entirely in the embrace of union (4)*

*The spot of World’s amazement is nothing but hallucination (5)
Mirror’s home is a dream (6)*

*Do not be that much arrogant on the soaring thoughts (7)
This new garment is the cataracts of perfection’s eye (8)*

*There is no time for joy in this garden that to the flower
Its dust is a color that is the touring of the years (9)*

*From what we see we breathe amazement (10)
Boasting of the moon’s mark is from the crescent’s body (11)*

*In the heart’s seclusion from You one cannot comfort (12)
What we see in the mirror is an example (13)*

*Each step towards desiring You, I have gone from self (14)
Image of my step is the mirror of time’s stroll (15)*

*Anywhere I go I cannot get away from the gloomy day (16)
Without Your face the whole world is gazelle’s eye (17)*

I am that fistful of fog that in the melody of thumping (18)
In regret's apron, His breeze is my wing (19)

O particle do not erode in the polishing of illusion (20)
Sun also fades away from elbowing mirror (21)

(Bedil) I and that modesty's worry-free wealth (22)
That because of it the silent China is clay (23)

- (1) *To Bedil anyone knowing self and at the same time having
despair is delusional.*
- (2) *Growth of the plant starts when seed opens eye, Bedil
compares human progression with the plants, to him
human enrichment starts the moment the mind discovers
the one hidden within the human body.*
- (3) *Bedil uses flower and bloom to symbolize the mind and the
hidden one stating that the mind is capable of
experiencing the hidden one while gazing at the mirror.*
- (4) *Broken heart as a symbol for the heart in love that is
capable of feeling matters that are outside of the
intellect's boundaries.*
- (5) *Bedil says whatever amazement we feel are visions
because everything in this momentary world is a passing
impression of true existence, taken place when
nonexistence happens to the human.*
- (6) *Whatever is visible in the mirror is just a dream because
the one visible in the mirror does not last.*
- (7) *To Bedil even soaring thoughts are signs of getting away
from modesty. Considering own thoughts as superior to
Bedil is a sign of arrogance.*
- (8) *To Bedil arrogant are blind.*

- (9) *Bedil considers flower's dust as a symbol showing the momentary nature of life.*
- (10) *To Bedil whatever we see and experience in this life are examples of how nonexistence could be.*
- (11) *Crescent of the moon as a symbol of modesty that helps the moon become complete.*
- (12) *Bedil says that the hidden one resides in the heart's seclusion.*
- (13) *Bedil considers the human as an example of the hidden one.*
- (14) *Gone from self or in other words forgetting self happens when having The Creator in mind.*
- (15) *The mind becomes aware of the passing time when observing the footsteps left behind.*
- (16) *Bedil feels as if he is trapped in a gloomy day.*
- (17) *Bedil compares this entire world to gazelle's eye witnessing and waiting for nonexistence to show.*
- (18) *Besides dust Bedil also considers a fistful of fog as a symbol for modesty.*
- (19) *Bedil describes death as the moment when the hidden one is taken away by a breeze that is there to help jumpstart the flight.*
- (20) *Bedil compares the human to a particle that sometimes becomes delusional when polishing or becoming attached to worldliness.*
- (21) *Bedil says that even the sun will not last; anyone becoming attached to worldliness is delusional.*
- (22) *To Bedil modesty is a worry free wealth because the wealth related to worldliness inflicts worry in the mind; modesty is the cure to the mind that is drowned by worry.*
- (23) *Clay is a symbol of modesty because it reminds us where the human is coming from; Bedil ties modesty to silence*

*when saying that fine china that is made of clay becomes
silent.*

Bedil discusses modesty both in factual and fictional ways; he writes about a fictional matter like shame and at same time he talks about a factual matter like human body's death; another example is when he talks about a matter that is fictional and factual at the same time like the awareness of ageing.

*Even in old age we chase greed and lust (1)
We missed the spring season (2)*

*We did not acquire status with modesty
Consumed with the filth of this world (3)*

*We lost sight of our essence (4)
Chasing phantoms (5)*

*Alas that human cannot see (6)
Mirrors foggy by breathing (7)*

*Eyes cannot see heart's feel of amazement (8)
Foggy mirror became our cage, a lifelong stuck (9)*

*How can we bring the secret to the light (Bedil)? (10)
All we need is to see our strength in the mirror*

- (1) *Bedil becoming impatient with those who in old age chase
greed and lust.*
- (2) *To Bedil the greedy and the lust seeking minds miss the
beauty of this world.*

- (3) *Bedil considers those who are not modest as minds that are consumed with the filth of this world.*
- (4) *Losing sight of the essence or in other words the mind becoming disconnected from the hidden one.*
- (5) *Bedil implies materials of this world when he talks about chasing phantoms because to an eternal being all of the materials of this passing world are illusory.*
- (6) *Bedil talks about the mind's inability to help the eyes see the truth.*
- (7) *Bedil uses foggy mirror to symbolize humans who by necessity have to breathe that creates a fog hiding the essence on the mirror.*
- (8) *Bedil separates the eyes from the heart by stating that eyes are not capable of seeing the amazement that the heart feels.*
- (9) *To Bedil foggy mirror is a symbol for the mind because the human breathing makes the mirror foggy; to Bedil the mind entraps the hidden one as long as breathing is there to create a fog on the mirror that hides the truth from the eyes.*
- (10) *Bedil wonders how to see the hidden one in the light provided by this world.*
- (11) *To Bedil the hidden one becomes visible in the mirror if the mind has the strength to absorb the truth.*

Bedil was aware that each mind believes to be humble by whatever means each brain individually defines modesty.

Take as loot the apron of the informed heart (1)
Friends have seen this fountain filled with Joseph (2)

In the school of desire pause is not a pain (3)

Like pen's whimper; you do not desire sigh in a dry heart (4)

Do not make effort of aging and youth in the empty body (5)

Consider as gone from this picture the years and months (6)

In the source of all garments, there is another warp and woof (7)

On the melody of flute our text is the salt of knitter (8)

Advisor's advice filled with trouble the drunks (9)

From where brought this donkey the sad melody? (10)

If modesty does not heal us, it will be difficult (11)

Modest have straw between the teethees (12)

How long can the slimy character hide? (13)

Deceit at the end will pull the skin of the fox (14)

As long as there is pearl, bubble will not be décor of honor (15)

Take away king's crown from the brainless head (16)

One can turn bad into good with good talk

Do not see without effect the quality of people's talk (17)

Death is also effort hauler of existence until the judgment day (18)

Our journey gathers the twist and turn of the path, which is life (19)

We have tasks more than pain of the world (20)

Needy is the one who desires reluctance (21)

I am like a spark, test of flow made a heated moment (22)

One knot there is no arena to this short thread (23)

O lust be thankful to fulfillment that modesty's bliss (24)
Turned straw's leaf into king's umbrella on our head (25)

Companion is not oblivious (Bedil) but from lust of meddling (26)
Slipping of foot has a sigh to the desiring weep (27)

- (1) *Bedil talks about informed heart as a state of mind when the human becomes aware of the hunches coming from the heart and conducts life based on the directions given by the hunches.*
- (2) *An informed heart takes one to the light.*
- (3) *The one with desire in the heart is not worried about reflecting on life.*
- (4) *Bedil promotes a pause of the human desires stating that it will not hurt if for a moment we stop chasing worldliness; he wants the mind to pause for a moment and reflect on life. Bedil claims those who do not reflect on life have a dried out heart.*
- (5) *Time has no meaning to the hidden one, aging of the body means nothing.*
- (6) *Bedil talks about the worthlessness of time that the soul has no use for, to Bedil it is useless to worry about the human body's aging because it will happen no matter what.*
- (7) *The source is not visible and the mind does not know anything about the source.*
- (8) *Our truth is not visible in this momentary world because we are an eternal being; we are temporary resident in a world that is not our home.*
- (9) *Those intoxicated in the heart do not need advice from advisers.*

- (10) *To Bedil those intoxicated by the truth do not need advisers because adviser's advice is based on their own personal experiences, which may or may not relate to the experiences of the one receiving the advice. Bedil says that each mind on own can discover the truth because the truth becomes clear once the mind becomes aware of the one hidden within the mortal body.*
- (11) *Bedil says that if modesty cannot help the mind then there is no hope for the mind.*
- (12) *Bedil uses straw as a symbol of modesty, in another section he says that he is the straw that the Sufi uses as a boat.*
- (13) *Bedil claims that the slimy character cannot hide for long.*
- (14) *The one deceiving cannot hide for long.*
- (15) *Bubble as a symbol for the human and pearl as a symbol for the hidden one.*
- (16) *Bedil uses pearl as a symbol of a fulfilled mind and bubble as an empty substance when comparing it to the completed pearl. To Bedil king's crown can only fit a pearl or a head that is aware of the truth because the bubble cannot handle king's crown.*
- (17) *Bedil encourages talk as a tool to subdue the corrupt mind because moral talk can turn wicked into virtuous.*
- (18) *Death is part of life.*
- (19) *Bedil says that death is part of existence, life has no meaning without the human body's death; the journey filled with twists and turns.*
- (20) *Bedil claims that there is a reason why we are here.*

- (21) To Bedil those who are reluctant to connect with the one within are needy.*
- (22) Bedil considers the human as a momentary spark.*
- (23) This is not our world or as Bedil says there is no arena in this world.*
- (24) Bedil claims that modesty kills lust.*
- (25) Bedil sometimes talks about matters that are impossible to happen like turning straw's leaf into the king's umbrella; straw to Bedil is a symbol of modesty, in another hemistich he talks about the modest who crowns the king.*
- (26) Bedil claims that every human is aware of the truth; the part that is momentary is meddling to stop the mind from seeing the truth.*
- (27) Slipping of the foot a symbol for modesty that helps one become aware of the truth.*

Bedil makes extensive use of hunches and dreams in his writings to reflect on matters that were important to him, like the struggles of modesty.

Bedil says that dreams at night and hunches during the day are practical tools that the conscious mind can use to appreciate modesty.

Here is an example of how Bedil addresses the hunches coming from another place than the mind, he talks about a different kind of writing that the mind is not familiar with. In this piece Bedil attempts to communicate using the dreams that are not related to the mind.

These writings are new

*How are they?
They do not come easily
Coming out of my heart
Thundering out of the soul*

*My sun is not setting
Time has no meaning
I am not from this era
Time cannot change me
I am my own world*

*Days show because of you
Nights are for you
Everything you see is for you
Secret of both worlds in your eyes
You are the motive of this world*

*Why despair?
Enjoy the free flower show
What you seek
Is within you
There without any struggle*

*I lack the fortitude to see
Dreaming is all I need
Dreams take me to the place of wonder
I am trapped in this worldly flower show
Yet, all is within me*

*(Bedil) when you delivered news of grace
I lost myself
Flying in the sky*

*I reached the sun
I did not know you were there*

*Forget the human form
Forget this weary husk
It does not last
Do not fear leaving the body
Slowly escape this cocoon (1)*

- (1) *In this above piece Bedil shows how it is when conversing about visions, which to the flawed mind is an impossible undertaking. The imperfect mind considers a conversation about intuitive feels as impractical and ridicules even the slightest reference of a conversation related to hunches and dreams. Bedil does not care what the mind says when he writes about instinctive conversations. To Bedil the body is a cocoon carrying the truth for few short moments, he believes that the one who has created everything from nothingness had a reason to insert something eternal from a different world to the passing being in this time bound world. Bedil goes beyond the mind and claims to “slowly escaping the cocoon”, which appears unreal but he still writes it because he believed in the slow escape from the cocoon.*

One has to read Bedil with the heart and ignore the mind because his writings are different than the conventional writings; his writings came out thundering from his heart.

Bedil holds a mirror in front of the soul that we are and asks thoughtful and difficult questions.

Bedil was harsh to his own mind because he was holding a mirror in front of himself.

*People show off knowledge
A particle showing off the reflection of light (1)*

*They die without knowing how to rest
Unaware that they cannot become separate from the truth (2)*

*Harvest of being attached to this world is regret
Nothing but agony*

*Who is the one ignoring The Creator?
A heart without divine love is a lost heart*

*If fire of passion attacks you
You will forget caution*

*My despair is not because of heaven and hell
I am free in modesty from these stories*

*To my modesty, there is no end
Endless flight outside of the body (3)*

*Struggle did not find the path to the monastery
My arrow stayed astray from these targets (4)*

*Each bit of me is the spot of modesty's respect
My skull to the footstep's image and this many thresholds (5)*

*In darkness, they ignored my book
Oblivious that this book is a mirror*

*We are trapped in this world
(Bedil) worldliness has tied a knot to our wing (6)*

- (1) How ridiculous to show off knowledge, oblivious that the most humans can show is a soul reflecting the shimmer of The Creator.*
- (2) Humans who try to become separated from the soul residing within their passing bodies pass away without finding peace.*
- (3) Bedil ties modesty with the soul freeing self from the human.*
- (4) Bedil makes the point of having The Creator in mind at all times, not just when being within the walls of the places of worship.*
- (5) Footstep's image symbolizes modesty, Bedil talks about the struggle of discovering the many thresholds of modesty.*
- (6) Bedil claims that attachment to earthly matters prevents the soul from showing to the mind.*

Bedil was very clear when imposing modesty as the first step towards understanding the meaning of life because according to him without modesty life becomes an endless struggle between the mind and the heart.

Bedil felt as if the mind has an observation ship on the wave of danger.

*As long as in this flower garden like dew we have a stroll (1)
From the wet eyes we have wine in the cup of joy (2)*

It is not easy in these times to safeguard trust

We have honor like a jewel as companion of the head (3)

*Like sound we are exhausted in the trap of breathing
From modesty we have wing and feather (4)*

*Watching the dispute when would our basis start to fracture?
Like a mountain of submission, we have deaf ears (5)*

*No one can reach us when it comes on the blade of mutiny (6)
From modesty like footstep's image we have a shield (7)*

*Our flame hit the omen of ash and relaxed (8)
O lust go away, we have head under the feather*

*From humbleness we will not size shattering (9)
Like a flag we have a dust from the field of victory (10)*

*From a warm heart one can set the firmament on fire (11)
We are music of many ovens and we have one spark (12)*

*O heart, do not toss our sigh in the wind of sorrow
Because after our writing we have fortitude (13)*

*Troublemaking flourishes from the tools of life
Each dawn we have judgment day in the eyesight (14)*

*At the end like a candle we will reach the image of own footstep
(15)*

If we raise in the query of the vanished colors

*(Bedil) in the sight of someone's eyebrows wrinkle
We have an observation ship on the wave of danger (16)*

- (1) *We have a stroll that resembles that of passing dew as long as we live in this world.*
- (2) *We have joy coming out of our eyes in the form of weep.*
 - (3) *Honor is the crown jewel of the mind.*
- (4) *Life is exhausting; modesty allows one to free self from matters related to life.*
 - (5) *The modest do not participate in dispute.*
 - (6) *To Bedil modest are revolutionaries.*
- (7) *A shield made by modesty that protects the mind from matters of this world.*
- (8) *Modesty opposes human urges when they contradict with the way a soul wants the human to behave.*
- (9) *From humbleness we will not size shattering because shattering is a symbol for modesty and humbleness prevents one from showing modesty.*
- (10) *To Bedil shattering and dust are both symbols of modesty; this world can turn into the field of victory if the mind is modest.*
- (11) *To Bedil ash is a symbol of modesty. The modest has a lifestyle that allows the mind not to worry about matters related to this passing world.*
- (12) *"We are music of many ovens" Bedil may have thought of various beliefs or various geographical locations, Bedil claims that even if each mind is different still the same spirit or spark as he uses to symbolize the soul resides within the mind.*
- (13) *Bedil uses sigh as a symbol for his writings asking his heart not to toss his writings into the subjects of sorrow because his writing's topics are that of modesty.*
- (14) *Bedil says that a passionate heart does not worry about the human body's end.*

*(15) Reaching the image of own footstep as a symbol for
reaching modesty that eventually each mind will achieve,
latest when they put the body to rest.*

*(16) The soul sitting on the eyebrow's bend observing life of the
human carrier.*

Bedil symbolizes human life with the momentary existence of dew in a flower garden; to him awareness of life leaves the mind no other choice but to become modest.

According to Bedil modesty is a way of life for the sane mind to appreciate existence the way the human mind is indented to experience it.

Next we will read Bedil's thoughts about day to day activities on how to become aware and value modesty.

How to become aware of modesty

The mind has a tendency to ignore own arrogant behavior; Bedil came up with practical ideas on how to become aware of matters that take the mind away from modesty.

Worldly influences

To Bedil worldly influences are the main reason why the mind ignores modesty.

Bedil constantly emphasizes the uselessness of chasing worldliness.

In the below piece Bedil talks about worldliness like power, beauty, wealth, or whatever else the mind deems as important that a soul has no use for.

*Daily life confines the amazement felt in the heart
If not thumping would move mountains (1)*

*The whole world tangled in fear like a bubble
Except air, there is no brain under these hats (2)*

*I have no fear in this prison of possibility (3)
Like an eye, I have eyeglasses from the walls (4)*

*Nightingales ashamed by my moan
Flame of my sound strapping the beaks (5)*

From the stroll of happenings my eyes burning

This footstep's image has the yawning of the walks

Waves of this ocean at the end will turn into pearls (6)

Rosary is asleep in the curves of the cross's string

As much as in each garden desire of seeing became dust (7)

Root harvests miracle from the flower fields (8)

Modesty in any place benefits from the arrogance of despair (9)

Devotees hit the wave with their doings

Relax sleep is when closing the eyelashes (10)

These walls will become shadow from falling (11)

Like dawn, my roar is not expressible

All I can show is modesty

(Bedil) this flower show is for the purpose of beauty (12)

Demure of the eyelashes shows if you tie the thorns (13)

*(1) To Bedil the mind that is aware of how to feel the
amazement felt in the heart can move mountains.*

(2) To Bedil fear is a sign of foolishness.

(3) Bedil compares this world to a prison of possibilities.

*(4) In order to entice the mind Bedil writes about matters that
are impossible to happen like having eyeglasses from the
walls.*

*(5) Bedil describes his writings as flames of his sound that
prevent him from talking.*

*(6) Bedil talks about a drip in the ocean becoming a pearl to
symbolize that only few selected minds become aware of
the truth.*

- (7) *Desire of seeing the truth forces modesty upon the mind.*
- (8) *Modesty helps the mind harvest miracle.*
- (9) *Despair of not reaching the truth forces modesty upon the human.*
- (10) *Closing the eyelashes is a symbol of abandoning matters related to this world.*
- (11) *Matters of this world are to Bedil walls confining the human; Bedil claims that these walls will become shadows from falling once they are ignored.*
- (12) *Bedil talks about the ignorant behavior when chasing matters related to this passing world, not realizing that this world is a flower show and the purpose of this flower show is to show the beauties of life.*
- (13) *Demure of the eyelashes shows if you tie the thorns symbolic for closing eyes; Bedil implies ignoring the world when wanting to experience how it feels when eyelashes demure.*

Bedil defines worldly influences as chains of life or attachments to worldliness; these are influences that take the human away from modesty.

Reflecting on life

Bedil talks extensively about the changes of behavior; to him changes in behavior are a direct result of thinking.

*World became overwhelmed by my search for the truth
Like morning my fortitude galloped to the firmament (1)*

Our truth is modest

Our truth mixed with our flawed body

We lose the ease when becoming attached to materials (2)

Carving our own cage (3)

We no longer stood at the threshold of oneness (4)

Hallucination became the command of our staying away (5)

We do not need the arrogant in this gathering of the pure

Nevertheless, they are there all the time (6)

No one should be ashamed of the intent to unite (7)

This is what our truth needs (8)

I am on fire like a candle from struggle (9)

That the truth is not lost for me (10)

On any soil that we fell, fog did not raise

The soil of modesty

Intoxicated by the grace (Bedil)

A pearl in the goblet (11)

*(1) When reflecting on life it feels as if our fortitude gallops
towards the firmament*

*(2) Restlessness shows when becoming attached to
worldliness.*

*(3) We carve our own cage or in other words the mind
suppresses the soul that resides somewhere within the
human body.*

*(4) Without reflecting on life we are no longer at The Creator's
threshold.*

- (5) *Hallucination of the mind or in other words not being aware of the truth is the reason why we are not at The Creator's threshold, which to Bedil is symbolic for having god in mind at all times.*
- (6) *Bedil says that arrogance is part of the flesh that one cannot get away from until the time comes for the flesh to stop breathing.*
- (7) *No one should be ashamed of reflecting about life.*
- (8) *Our truth wants the mind to reflect on life.*
- (9) *Reflecting on life results in struggle.*
- (10) *The one reflecting on life is aware of the truth.*
- (11) *When reflecting on life the mind becomes intoxicated, Bedil uses the pearl as a symbol of purity represented by the soul, an intoxicated soul residing within the human body for few moments.*

Bedil says that changes of the behavior are proof that any human can change; these changes in behavior are triggered by reflecting on life.

*In this nest nothing but feather of the Phoenix appeared
All appeared but the one that appeared did not appear (1)*

*Struggle for the unfound subject finally put a mark on us
Searching a world for a pearl, nothing but ocean appeared (2)*

*The lost heart (Bedil) they said has a sign from this valley
While searching I burned breathe, still nothing appeared*

*Firmament has lost tranquility in the turning of compass
The moment world brought out head nothing but leg appeared (3)*

*Cause is not without sign in the world of discovery
Seek our location from a dust that in this desert did not appear (4)*

*What can one do breathe has no knowledge of the truth?
If you have brain, make effort that from us did not appear (5)*

*Heaven and heaven's river filled with greed and lust
To the ghostly I arrived, nothing but this world appeared (6)*

*The moment I pictured Lord's presence, modesty appeared
Outside of need, sign of freedom did not appear (7)*

*I desired sign of the passed away from this garden
Color and even a scent from these flowers did not appear (8)*

*Desiring search, one must get out of self until judgment day (9)
One thousand today and tomorrow became yesterday and
tomorrow did not appear*

*Worry of my obstruction did not take out from distress
Breathe was seeking serenity but spot did not appear*

*In this gathering hoping for condolence, do not worry (Bedil)
Come on let's go to another world, this spot did not appear*

- (1) The soul is not visible in this world but there are signs of it
in the form of the human. Phoenix being the soul and
feather of the Phoenix being the human.*
- (2) Bedil says that eternal world will show once the soul
separates from the human, pearl being a symbol of the
human and the ocean a symbol of the eternal world.*

- (3) *All that is visible in this world is the human; the one hidden within the human will not show in this world.*
- (4) *When reflecting on life modesty symbolized by the dust appears in this world, with the desert a symbol of the world.*
- (5) *Each breathe is a sign of us seeking the truth, still the truth will not appear when using the mind.*
- (6) *In this world one cannot get away from greed and lust.*
- (7) *Freedom is when one is modest and has The Creator in mind.*
- (8) *Bedil talks about not being able to see a sign from those who have passed away, except envisioning them when reflecting on life.*
- (9) *The one who wants to discover the truth has no other choice but to reflect on life.*

We see ourselves as the one in the mirror and ask why waste time reflecting on life while surrounded by the realities of it? All this pondering gets us nowhere. Bedil in this below section talks about the anxiety of seeing the truth.

*To the way of going out of self, an instructor is not needed
To the anxiety of seeing, a wing is not needed*

*We are riders in the storm of verdict
Except surrender in this place an anchor is not needed*

*Neglecting our essence is the norm
To the velvet's sleep a bed is not needed (1)*

*I am lost, like a whirlwind I am going out of self
To the one enjoying the valley of passion, a goblet is not needed (2)*

*In the casing a double edge sword is asleep
In the cutting of existence a sword is not needed (3)*

*We are a fistful of soil, head to toe a carpet of surrender
To our bowing a forehead and a skull is not needed (4)*

*Gazing at self is covering from self (5)
Our vigilance for anything else is not needed (6)*

*Thought of a ride in the path of modesty is being lost
If breath is under control a donkey is not needed*

*Boil of blood rips the skin of those with a delicate heart
On the flower's vein a blade is not needed*

*Resistance would be enough skill to the one with fortitude
To each sharp edge of the mountain (Bedil) a gem is not needed (7)*

- (1) *Velvet's sleep is symbolic for the smooth side of the velvet;
life will be a smooth sailing towards destiny once the mind
becomes aware of the essence hidden within the mortal
body.*
- (2) *Bedil differentiates between the animal and the true
passion, to him true passion is when one feels passion
without the human being intoxicated.*
- (3) *When Bedil says that in the cutting of existence a sword is
not needed he means that before the human body's death
one can cut lose from existence as it relates to this world
and free the human from matters of this world.*
- (4) *The soul worships The Creator at all times; modesty helps
the human behave as a soul and worship The Creator at all
times.*

- (5) *We ignore our true self when we focus and worry about
the human in the mirror.*
- (6) *One has to constantly remember that the one in the mirror
is not us.*
- (7) *Bedil talks about his own insignificance.*

Bedil in below section reflects on life to help his own mind realize that success, money, power or whatever else the mind deems as important have nothing to do with one's state of mind.

*What is this world of charm and ugliness?
Surface of the water and journey of the oils (1)*

*We think we have seen everything
All we see is a hardly visible sprinkle of all*

*Take time to reflect in solitude
Discover your purpose*

*Understand that you cannot see everything
However, the light shows through small cracks*

*No struggle to know who you are
You became a pearl from resting*

*Where is space to spread wings?
Flying is gone with the human body*

*I will become modest and ignore the human lust
I will ignore the human lamenting*

Thinking of self is ignoring lust

Brain becomes prominent when bowing

*Alas, we did not open heart's curtain
To see the splendor*

*O Lord how much more trying without seeing self?
As if grinding water in the grinder (2)*

*If I do not moan, where do I go (Bedil?)
Solitude on six sides and I lonesome*

- (1) *One cannot get away from the bad and the good or charm and ugliness as Bedil describes them, both are part of the world that no human can get away from symbolized by the journey of the oil on top of the water.*
- (2) *Obviously nothing happens when water flows through the grinder; Bedil uses water and the grinder to symbolize the hopelessness of the mind not being able to see the one residing within the body.*

Bedil makes a point that anyone will and can become humble just by reflecting on life.

Passion

Bedil promotes passion because passion creates something in the mind that only the heart has the capability to understand. Most of the time passion is not understood by the intellect.

*Music of this gathering is a distress to the heart (1)
Without breaking of glass one cannot hope for light (2)*

*Hunt of the devotees without passion is difficult
Anyone who became ill of love is a heart from head to toe (3)*

*Opening eye is not an opportunity to see (4)
Light of this candle is this gathering's embrace of farewell (5)*

*Oneness and duality like body and soul embrace each other (6)
Caravan of time has a journey in the heart (7)*

*Those with lost heart (Bedil) are in the trap of grace (8)
Who knows that the beloved is carrier of the saddle? (9)*

*Eye is not the only cup in the desire of seeing
Each pulsation of my heart is a question*

*Devotees are the attitude of my scandal's garden (10)
My root is the flowering of the heart (11)*

*Amazement of the mirror will not change with tease
I am lost in that feature; coming back of my senses is thorny (12)*

*No one in the plead of affection has a flawed feature
A tiny particle in its mysterious dance is complete (13)*

*As much as each part of me is a sign of His creation's tyranny (14)
If you seek color in my blood it is from the killer's Henna (15)*

*I am drowned in struggle, do not ignore my modesty
Each breath that comes from my chest is my heart's hand (16)*

*Plead of deception is not repetition of my struggle
Weep of each eyelash is another color of sacrifice (17)*

*Until without pain you could live in peace
(Bedil) go away from passion because passion kills (18)*

- (1) Heart has no use for materials of this world.*
- (2) Breaking of glass as a symbol of modesty because according to Bedil shattering is a symbol for modesty.*
- (3) Ill of love symbolic for falling in love.*
- (4) One cannot see the truth when using the eyes.*
- (5) This life is all about the departure.*
- (6) Bedil uses oneness to symbolize the soul and duality to symbolize the combination of the human and the soul; to him it is possible for the body to embrace oneness or in other words it is possible for the body to feel the soul.*
- (7) Eventually each human will discover the truth, latest when breathing the last breath because no one can escape from time.*
- (8) Bedil uses his name's meaning as the lost heart to symbolize the one in love who has discovered grace.*
- (9) Bedil talks about submission when realizing that The Creator is the one ruling both worlds.*
- (10) To Bedil devotees are resident of a garden that he has discovered in this world.*
- (11) Bedil describes the garden where devotees gather as the place where the roots are the flowering of the heart.*
- (12) Bedil promotes getting away from the senses.*
- (13) According to Bedil each soul is complete.*
- (14) To Bedil the soul has been subjected to tyranny because the soul has been ordered to leave the eternal world behind and spend time confined within a mortal in a passing world.*

*(15) "If you seek color in my blood it is from the killer's Henna"
symbolic for the blood being the henna that The Creator
has bestowed to the human.*

*(16) Each breath of Bedil that comes from his chest is his
heart's hand symbolic for him being drowned in modesty.*

*(17) The endless struggle of living as a human symbolized by
the tear on the eyelashes.*

*(18) Bedil says that one has to seek passion until one finds a
way to live in peace.*

To Bedil everything that is wrong in this world becomes visible if
there is passion in the heart.

*Like a bloom you steal breathe here (1)
Spreading of your wings break the cage here (2)*

*Seeking lust how do you plea for passion? (3)
You cannot tie a letter on the housefly's wing here (4)*

*If you want the journey to be the meaning of life
Request a sign from the struggle here (5)*

*The virtue that you absorb in the heart has struggle
Decree bloodies by the judge here (6)*

*One should not open eyes uselessly like the spark
Mirror of future and past is dust of nonexistence here (7)*

*In the alley of modesty who could walk?
Mouth of a flame has a straw here (8)*

What can one do with the demure of Your eyes?

No one would give one heart to both worlds here (9)

*Like image of the footstep, our caravan is modest
Sound of bell will be path of the asleep here*

*Heart if does not feel the wound of being in the cage
Breathing will do the job of sword's edge here (10)*

*In the ally of passion, a pure heart is a mirror holder
Except own breathe what else would take the guard here (11)*

*Wealth of us the nobodies is an example
O mirror never again reveal lust here (12)*

*(Bedil) bird of union will not tame by anyone
Till heart would not split the cage here (13)*

- (1) Bedil uses the sealed bloom as a symbol for something that steals breathe and then closes to keep it for self; the human to Bedil has a tendency to breathe without appreciating it because the mind considers breathing as a given that does not need any thinking about.*
- (2) Destroying of the cage symbolic for the mind getting away from the body.*
- (3) To Bedil lust kills passion that is supposed to be in the heart as long as the human breathes.*
- (4) It is impossible to tie a letter to a housefly's wing; Bedil wants to say that it is impossible to experience true passion as long as passion comes from the brain.*
- (5) Meaning of life shows when the human discovers the struggle of cutting lose from the useless matters of this world.*

- (6) *To Bedil virtue will not show without struggle.*
- (7) *When Bedil says that in this place mirror of yesterday and tomorrow is dust of nonexistence he talks about the place where we came from, which is the same place that we are heading towards.*
- (8) *Mouth of the flame has straw in the mouth to help the human discover passion that burns the straw; to Bedil this kind of passion is needed to make the human become humble, with straw a symbol of modesty.*
- (9) *Bedil says that heart has no use for both worlds because heart maintains the one from the eternal world.*
- (10) *Either with the help of the heart or the breathing humans can feel the pain of an eternal soul that is stuck within a cage in a passing world.*
- (11) *Bedil uses heart as a symbol of the truth and breathing as a symbol for something that hides the truth by making the mirror foggy.*
- (12) *Lack of wealth and lust is how one recognizes the modest.*
- (13) *Heart splits the cage, which is symbolic for the human getting away from the intellect when the mind becomes aware of the passion felt in the heart.*

Bedil ties passion with modesty; he says that modesty starts the fire of passion. The kind of passion that causes a pain that one would not want to get away from.

*I am a restless passion
Vortex residing in my eyes*

*My melody is that of despair
I have a world in modesty that is not in the plectrum (1)*

*The moment we seek the purpose
Nothing but a vortex shows*

*I set aside the human part
I do not care about anyone's opinion*

*I am lost in the spot of bad luck (2)
Not even the moon casts shadow on me*

*Do not brag about passion
The wound of a sword will show*

*Forget modesty
Modesty takes you to fire (3)*

*Open eyes to see the plunder
Wisdom shows you the neglect*

*Hate is parading
All gathered in the same arena (4)*

*You ask about heart's condition be ready for restlessness
My story is not a tool for sleep*

*Alas intellect is not wise (5)
Not seeing the door in the mirror (6)*

*You are oblivious of the Phoenix that you are
If you can find self, you are not that special (7)*

*My body will not shine in existence (8)
We are just dust particles*

(Bedil) We are all blind

The oblivious heated by wait and the mindful have no glow (9)

- (1) Bedil's melody is that of despair because no plectrum can play the kind of music that is needed to describe his modesty.*
- (2) To Bedil this world is the spot of bad luck because our truth is stuck inside the flawed human.*
- (3) Modesty takes one to the fire of passion.*
- (4) Bedil talks about the condition of this world when saying hatred is parading; all gathered in the same arena.*
- (5) Bedil separates intellect from wisdom saying that the brightest intellect can be unwise, which is contrary to the customary views tying wisdom with the intellectual accomplishments. To Bedil wisdom is related to the heart and not to the brain that is still evolving.*
- (6) The reason for the flaws in the intellect is because the brain is not capable of sensing the door on the mirror, Bedil was using the door on the mirror as a symbol for the soul within.*
- (7) First Bedil compares our truth to the Phoenix, which is a special bird and then to ground us he tells us that we are not special after all because each one of us we are the same special soul as all the others.*
- (8) Bedil says that his body will not shine in existence because according to him the human body is not capable of showing signs of the spirit that resides somewhere within.*
- (9) The oblivious who do not know the truth wait for something to happen not realizing that nothing happens as long as we are within the worldly body. The one who has knowledge of the truth cannot show the truth either*

*because the mind cannot show the truth or as Bedil says
there is no glow in the mind.*

To Bedil fear that any sane mind has to deal with slowly disappears
if the mind finds a way to feel passion.

Honor

If we take a moment to reflect on honor we will discover that
honor is both factual and fictional. Honor is factual because
honorable behavior is visible to the naked eyes, anyone with the
slightest human feelings recognizes when a person behaves in an
honorable way, for example people who risk their own lives to save
the life of others. Then honor can also become fictional, that is
when there is a feel of honor in the heart that the human mind
cannot logically explain.

*Hurry, the companion is going away, eternal joy is everywhere
If you do not know intoxication, come here*

*We do not have time in this world
Do not wait, rise like the sun and come here*

*In this world we cannot show who we are
But we can talk about the soul that we are*

*Fly away from the world and join the company of friends
Differentiate between love and lust; you have few short moments to
find out (1)*

*As long as I am here I will search for the light
Waiting for the light to come and get me (2)*

*The modest rest on the dust
Show them respect*

*Without honor you will not find the palace of eternal joy
Honor comes with modesty (3)*

*The blade of bravery overwhelms arrogance
(Bedil) If you seek eternity come here with its head cut off (4)*

*(1) Bedil challenges the mind to differentiate between love
and lust, which is a difficult mission since in most cases the
flawed mind considers lust as love.*

*(2) Bedil mostly refers to God and the soul as the light, in this
section I believe he refers to the human body's stoppage of
breathing when saying that he is looking forward for the
light to come and get him.*

*(3) In this section Bedil ties honor with modesty to make his
point of showing the importance of honor. The palace of
eternal joy is where honor resides and that honor comes
with modesty.*

*(4) Eternity shows when the human stops worrying about
matters related to both worlds.*

Bedil says that worldly achievements have nothing to do with being honorable because honor originates from the character of the person, not from title or possessions.

*Showing off possessions is a pathetic excuse
Flow of water stumbles when turning into a pearl (1)*

*In old age like a flower, you regret the past
O bloom do not spend sleeping the nights of young age*

One cannot expect honor from the crooked natured (2)
Arrows cannot change the crookedness of the bow

O dust what else besides fear of flight do you have from the body?
(3)

Be nonexistence and enjoy the ray of the sun

Understand arrogance and evil
As long as you can be the earth, do not choose the sky (4)

From breathing is clear that in the ocean of your deeds
There is thinner water than the hair to life's creek (5)

I do not know what my wound is saying to the wave of blood
Your blade would recognize the language of speechlessness (6)

My fog has an easy stroll like lover's color (7)
If I became all gold, I would not choose the high cost to self (8)

I am painter of seeing; from amazement, I have eyes (9)
That like peacock, in the mirror I take the feather flapping (10)

Until you understand the subject of prosperity's book (Bedil)
To the color of shadow, glow the wisdom of modesty (11)

- (1) Bedil uses the pearl to symbolize a fulfilled soul that has no need to show off anything.*
- (2) Bedil finds it as useless to expect honor from the crooked natured that for him are deceitful.*
- (3) Bedil talks about the fear that the mind has from abandoning the body.*

- (4) *Bedil connects arrogance with evil pleading to avoid
arrogance and evil by being humble.*
- (5) *Our deeds flow in a thinner creek than hair, which defines
our short life in this passing world.*
- (6) *Wave of blood coming out of the wound as a symbol of
speechlessness that only The Creator can acknowledge
because true worship happens in silence.*
- (7) *Bedil compares life to an easy stroll of a lover's color.*
- (8) *The uselessness of worldliness has a high cost because
becoming attached to worldliness takes the mind away
from the destined path.*
- (9) *Bedil uses symbolism stating that his eyes portray the
amazement that he feels*
- (10) *The amazement that he paints resembles the feather
flapping of a peacock facing a mirror.*
- (11) *Bedil gives us a hint on how to appreciate his writings; he
says that his writings become visible when we find a way
to discover modesty's wisdom hidden in the color of
shadow.*

Bedil relates honor to modesty and uses the topic of honor as a tool to emphasize the importance of modesty.

*There is no fear when passion is there
Fortitude of a passionate heart*

*This much affection in this gathering of the devotees
Bodies melting in this gathering (1)*

*No showoff in this gathering
Humble devotees*

*Human needs ignores the wealth at hand
Losing honor when seeking worldliness (2)*

*Purity of heart shows the amazing image of existence (3)
Passion shows in the gathering place of the modest (4)*

*You jeopardize your honor, what a shame
Modesty will take you to the path of truth (5)*

*Heart is worried
Not that you ignore the truth*

*Modesty is the highest level of worship
Discovering the soul within the human body (6)*

*When ignoring worldliness fortitude shows
Shame shows when attached to worldliness*

*Purity cannot distinguish between shadow and smoke (7)
However, evil exposed on its own (8)*

*We all hope to become complete
O Lord please forgive our (Bedil's) shortcomings*

- (1) *Melting symbolic for passion.*
- (2) *Bedil claims that wealth has a tendency to make one forget honor.*
- (3) *Bedil points out that only with the heart one can see the amazing images of existence as if they are not visible to the eyes.*
- (4) *Bedil ties passion with modesty when saying that passion shows in the gathering place of the modest, or in other*

words modesty and passion are always bound to each other.

- (5) Shame is present in the mind of the one ignoring the truth; modesty is there to help discover the truth.*
- (6) To Bedil the highest level of worship is when the mind appreciates the soul that is hidden within the human body; to him modesty is the medium that can help the mind reach the highest level of worship.*
- (7) With purity not being able to distinguish between shadow and smoke Bedil means that the same soul resides within good and evil.*
- (8) The evil minded becomes exposed on own, no need to search for them in the shadow or smoke where they try to hide from the truth.*

Bedil relates honor to awareness of the truth because the one who knows the truth has no other choice but to live a life that is defined as an honorable way of living.

Condescension

Condescension is embedded in the human flesh; the mind is fully aware that worldly achievements are short-lived and still becomes proud when achieving them. Bedil in his writings talks about participating in arrogance albeit knowing that arrogance is wrong.

Since modesty is defiance to arrogance Bedil makes extensive use of it to write on how to separate self from the majority when the majority becomes arrogant.

*Condescension takes us to darkness
Like fire arrogance takes us under the feet (1)*

*Alas they do not know modesty
The joy of being under the feet (2)*

*Not much effort is needed to plunder the modest (3)
We are a fog; just blow us away (4)*

*In this garden dew hopes for color and scent
We lose ourselves just by gazing at this world*

*All we seek is the company of the Lord
O Lord where would you take us?*

*Ascension starts by being under the feet
Modesty takes us to our Messiah*

*Being aware of death, both worlds come together (5)
Modesty tells the story of death (6)*

*It is not easy to split from the human
One has to pull the human by the leash (7)*

*Being attached to worldliness is a shame
So much shame that a river of sweat drips from the forehead*

*(Bedil) If we would learn from occurrence
Looking ahead teaches us modesty (8)*

- (1) *Ash is the result of flame's death; Bedil says that modesty shows when arrogance is eradicated.*
- (2) *Bedil refers to dust as a symbol for modesty, wondering why people do not appreciate a simple concept as the creation from dust.*

- (3) *Bedil talks about the peaceful behavior of the modest that allows the arrogant to easily take advantage and inflict pain to the modest.*
- (4) *To Bedil modesty is a fog that the arrogant can easily blow away without the modest resisting.*
- (5) *In this section Bedil emphasizes the importance of being aware of the human body's death at all times because awareness of the human body's slow decay helps the mind get away from arrogance and appreciate the eternal world where we are heading.*
- (6) *Modest are constantly aware of the human body's slow decay.*
- (7) *Bedil talks about the resistance of the mind to reflect on life because the mind is designed to ignore the truth. Every mind has experienced moments when the intellect ignores and ridicules reflection on life. According to Bedil one has to pull the intellect by the leash like one does to an animal in order to help the mind become aware of the arrogant behavior.*
- (8) *At the end Bedil says that awareness of life leaves the human no other choice but to walk on the path of modesty.*

To avoid arrogance Bedil prescribes modesty as way of life.

Greed

To Bedil greed is a useless undertaken because we have no use for anything that is related to this passing world.

Intoxicated by the elegance

Modesty shows

Forget awareness in this desert of hallucination (1)

Dust seeking the view until judgment day (2)

Arrogance puts soil on people's head

Modesty is the savior

Useless talk of greed

Stops when modesty discovers the valley of grace (3)

Elegance is gone with greed

Color jumped from face (4)

You are a trickle in the ocean

Modesty makes you a pearl of the ocean

How can I talk about the topic without showing off? (5)

Closing with my dust the wound that one cannot close (6)

Living in a tavern of passion

Modesty took me there

(Bedil) No one competes with His blessings

What a shame to ignore the joy (7)

*(1) Bedil suggests forgetting awareness in this desert of
hallucination because he considered matters of this world
as not real since they do not show the truth.*

*(2) Dust as a symbol for the humans who seek the truth until
the judgment day.*

- (3) *Modesty saves one from pursuing the useless greed that
our truth has no use for.*
- (4) *Color of shame appears on the face when engaged in
greed.*
- (5) *Bedil talks about his struggle talking about modesty
because modesty is about not showing.*
- (6) *One cannot talk about modesty because it feels as if trying
to close a wound with dust.*
- (7) *To Bedil those who engage in greed ignore true joy by
hallucinating that worldliness gives them joy.*

Bedil claims that no one can be greedy and modest at the same time.

Shame

The feel of shame to Bedil is a key element when building a bridge between the mind and the heart. Shame helps control the mind; Bedil relates the feel of shame with modesty because the modest is the one who is aware of the feel of shame.

*When feeling shame
Know that you have done wrong (1)*

*Let's take a moment and talk
Pause for a moment (2)*

*Yesterday did not pass and tomorrow is not coming
Revival of us is the beginning (3)*

Everything in this world is artificial

Modesty is the polishing of it (4)

*Modesty is candle's passion
Modesty is all I seek*

*From this world one cannot know
Truth is imaginary (5)*

*Listen to modesty (Bedil)
You are just a dust particle*

- (1) The feel of shame is there to make us aware that we have
done something wrong.*
- (2) When feeling shame we should stop for a moment and
reflect on our behavior to understand if what we are doing
is proper.*
- (3) Every day is a new beginning.*
- (4) Modesty shows that everything in this passing world is
artificial and momentary.*
- (5) Whatever we believe and whatever we imagine about the
truth can or cannot be the truth because everything in this
world is imaginary coming from our imperfect mind that
may or may not know how to show us the truth.*

The feel of shame is a useful hunch because it is a very obvious feel that anyone even with the slightest amount of human feelings recognizes easily.

*If you would let my wave of blood talk with the sword (1)
I will pull the sword from the body's veins (2)*

Your stature gives manner of deceit's stroll (3)

Twist and turn of essence from hair to the sword (4)

*Anywhere it talks about your blood-spilling eyebrow
Plead of essence becomes seal of tongue to the sword (5)*

*O sigh forget the firmament and conquer
How long do you hide the sword under the shield? (6)*

*Separation cuts harmony to self that is all
On own skull one can test the sword (7)*

*Wisdom is a gift bestowed from His skills (8)
Pulling by hair, essence drags the sword to the blood (9)*

*If you seek safety from the firmament, become modest
If not sword has no mercy to the naked bodies*

*Courage shows when ignoring the jewel
Water calms the fire of the sword*

*Blood of my hunter from modesty does not resemble a drop
I am afraid shame turns the sword into flowing water (10)*

*Eyebrow of the virtuous has no solitude
My hunter's thought (Bedil) turned the sword into a bow (11)*

- (1) Bedil asks the tyrant to listen for a moment.*
- (2) Bedil challenges the reader to have a different kind of conversation.*
- (3) Human body cannot show the truth.*
- (4) Sword cuts the hair same as life cuts the essence, which to Bedil is a symbol for the soul.*

- (5) *The essence pleads the mind to have The Creator in mind
without being able to explain the feel.*
- (6) *Stop worrying about the end and show your truth now.*
- (7) *When seeking the truth start with self.*
- (8) *Bedil says that wisdom is a sign that The Creator has
chosen humans to carry His sign.*
- (9) *Our essence is not worried about the end of the human
life.*
- (10) *The sweat of shame helps the human become virtuous,
same as water polishes the sword.*
- (11) *Bedil becoming modest when having The Creator in mind.*

According to Bedil modesty is a medium to become aware of the feel of shame and at the same time the one aware of the feel of shame is modest.

*From dust of this desert, I am moving towards the ocean (1)
Ablution with sand ended, now ablution in the ocean (2)*

*If credence is being away from the celebration of affection
One droplet is not like a pearl without honor in the ocean (3)*

*Shame of plunder puts weight on my character (4)
From a single sweat like a pearl I went under in the ocean (5)*

*Plunging in love is not without a vessel of ambition
If greed has a dry throat, do wet the throat in the ocean (6)*

*A bubble is the imaginary disgrace of your head's wind (7)
How challenging this pumpkin in the ocean? (8)*

Creation evaporates the thoughts of your wisdom and skill (9)

No one is man of inquiry; smash the pitcher in the ocean (10)

*People after you too take it all the way to the Lord
We too have carried water from the creek to the ocean (11)*

*First disgrace then the thought of showing off
Except wetness what else has wave from showing in the ocean?
(12)*

*Without essence of certainty what use are wisdom and skill? (13)
One cannot become a fish O you getting used to the ocean (14)*

*Welfare of human's fortitude comes from shame (15)
Water that is not on the forehead, do not seek in the ocean (16)*

*People do not understand the language of modesty
(Bedil) You are hand of a drowned one; say something to the ocean*

- (1) In this hemistich Bedil means this world when he talks about the desert and with the ocean he means the world that is outside of this world. Bedil talks about leaving the human behind and slowly approaching the soul.*
- (2) Ablution is a ritual purification to prepare for the prayer; Bedil says that true prayer is when one is modest, first comes modesty then the ablution.*
- (3) A human without honor is an animal amongst the many animals of this world.*
- (4) A human attached to matters of this world is a human lacking character because the soul that is responsible to give humans their character is suppressed.*
- (5) Awareness of shame transforms the human into a soul.*

- (6) Greed goes away when reflecting about the end and the beginning.
- (7) Head's wind a symbol for arrogance that turns the pearl into a bubble, head's wind symbolic of turning the soul into a human.
- (8) An arrogant head is a pumpkin in the ocean of life.
- (9) Wisdom and skill cannot explain creation.
- (10) The human part is not the truth.
- (11) Stop the arrogance, we are all the same.
- (12) Wetness on the forehead as a symbol for shame that is caused by the showoff.
- (13) To Bedil wisdom and skill are useless if one is not aware of the hidden one.
- (14) Bedil talks about the uselessness of explaining creation and life using wisdom and skill when saying that one cannot become a fish in this ocean because the one hidden is not showing in this world.
- (15) Awareness of shame means the mind has fortitude.
- (16) Water on the forehead symbolic for shame, according to Bedil without shame the mind cannot appreciate existence.

Bedil talks about the struggle that is needed to fight whatever has caused the feel of shame and then becoming humble because of it.

*Human life branded by harshness
Our heart is the target of violence*

*On one breathe one cannot tie the pain of one hundred sigh (1)
Bamboos of this bamboo field have cried on our condition*

*Like a pearl how do we come out from this abyss? (2)
Waves of fortitude rubbing on us*

*In this world, we are the tool of assessment
Anywhere there is hand and blade, they target us (3)*

*O seed how long do you moan while grinding in firmament's mill?
Under the soil they have grinded ourselves on us (4)*

*Humans are sign of cynicism in this place
The world is glue that bonded us on ourselves*

*This world from shattering of china overwhelmed by modesty (5)
Companions from fracture's shade triumphant by force on us (6)*

*Until forehead is not bowed struggle will be with us (7)
At the end like candle's neck we will be on the ground*

*We are thrill of spring season's morning, infamy of trust
The split of possibility's garment is our dress (8)*

*Despair from both worlds is the enchanter of sympathy
Oil from rubbing hand spreads on us (9)*

*We are mirror of assurance but in the world of delusions (10)
Dust of one thousand images they have spread on us (11)*

*Nothing but shame resides in the beggar's garment
Why this dog has grumbled on us? (12)*

*(Bedil) what witchcraft is it that these selfish devotees?
Facing mirror and still they ridicule us (13)*

*(1) Bedil sometimes uses sigh as a symbol for his writings, in
this section he talks about the difficulty to write on paper*

what he feels; he says that one hundred of his writings are needed to talk about one single breathe, which to him is symbolic for the human life.

- (2) The soul trying to come out of this abyss, which represents the human body.*
- (3) Bedil emphasizes the assessment part of the human life when saying that in this world we are tools of assessment and we are assessed every moment of life with an invisible hand holding a blade over our skull.*
- (4) To Bedil modesty is a sign of being under the soil getting grinded on ourselves, while being out of reach to the issues or the mill of the firmament.*
- (5) Shattering of the china is a symbol of modesty because the dust that created the china is a symbol of modesty.*
- (6) Companions from fracture's shade triumphant by force on us is symbolic of modesty that is triumphant on the modest, Bedil says that this triumph is by force because the modest once fallen in the grip of modesty cannot get away from it.*
- (7) According to Bedil without worship there will be struggle.*
- (8) We are thrill of spring season's morning is symbolic for the changes in life, infamy of trust symbolic for the hidden one who is the trusted one, and something unreal as the split of possibility's garment is our dress because we are unreal like the thrill of spring season's morning.*
- (9) When Bedil says that oil from rubbing hand spreads on us he talks about us separating the time bound world from the timeless world.*
- (10) Bedil says that we are mirror of assurance because we are a soul and he considers this world as delusion.*
- (11) Dust of one thousand images they have spread on us symbolic for the mind suppressing the hidden one.*

(12) Bedil symbolizes the greedy as grumbling dogs.

*(13) Bedil complains about the witchcraft that has befallen on
the mind facing the mirror mocking modesty.*

Intellect dismisses shame as a weakness and pushes the human to
pursuit the activity while suppressing the feel of shame. To Bedil
ignoring the feel of shame is ignoring modesty.

*Intoxicating the melting of the heart
Moisture in the amazed eye (1)*

*Light of wisdom avoids neglect
Purity of heart prevents neglect (2)*

*The world a mirror showing our amazement
We see a small part*

*Hopelessness everywhere
A flooded desert (3)*

*Seek willpower
To see the truth*

*Spectacle shows when avoiding lust
Row of satisfied flowers (4)*

*Weeping when in love is not strange
Gazing at the sun*

*The righteous avoids neglect
Vein of these flowers pounding blood (5)*

*I am meddling in anticipation of His light
I open curtain, but there is no shine in this world (6)*

*One cannot find beauty next to prosperity (7)
Flower's embrace awaiting the modest*

*Modesty tied blame of possessions to my mood (8)
Modesty is a world of motives*

*Shame will hinder the flight of lust (9)
Seeing (Bedil) is a wave of truth (10)*

- (1) Watery eyes when feeling the heart.
- (2) Listening to the heart so the mind would not neglect glimpses of the truth.
- (3) Flooded desert is hopeless symbolic for the desert being oblivious that the desert no longer exists because once flooded the desert transforms into a lake.
- (4) Bedil talks about the useless worldly lust when stating that a row of satisfied flowers appears when the human gets away from lust. Bedil has discussed lust in many places, like the never ending lust for money, power, status, name, throne, dominance, or any other useless lust that the mind craves for and the soul has no use for.
- (5) Bedil considers the righteous as flowers with blood flowing in the flower's veins.
- (6) There is no shine in this world because The Creator is not visible in this world.
- (7) Bedil is making it difficult for those who live in prosperity while believing that they are modest by stating that it is not possible to be modest and live prosper at the same time.

*(8) Bedil says that possessions and worldliness are not allowed
to the modest.*

*(9) Shame is a medium to help the mind detach self from
chasing worldliness and lust.*

*(10) According to Bedil all it takes to see the uselessness of lust
is to open eyes and see the results of it.*

According to Bedil there will be feels of shame as long the mind ignores the feel of shame.

Bedil says that if past feels of shame do not repeat then the human is modest.

Regret

Bedil points out that any sane mind is capable of feeling regret; one has to take the feel of regret as critical because it is a message from the heart telling the mind that what has caused regret was not the proper thing to do.

*Without modesty our truth will not show
Hopeless passing of time (1)*

*My truth is not visible
Searching gets us to the dust (2)*

*I am the weep of a devotee
Devotion is my guide*

*Regret will be there if not knowing self
No air to breathe if not knowing self*

*We breathe without feeling the heart beat
Smoke of a burned down light (3)*

*Cutting the attachment's hallucination is not that difficult
Alas from heart's moan, the blade did not show (4)*

*Modesty and fortitude are essence of each other's quality
Elevate hand to accept the generosity (5)*

*What else can one expects from this gathering?
Seizing the pain without praise*

*Music of us the modest is the rubbing of hands (6)
Life past regretting and an alas did not elevate (7)*

*Hope turned into dust before seeing the image (8)
No warmth until flame is not settled (9)*

*We seek the showing but do not have the fortitude to see (10)
Modesty prevents eyelashes to open (11)*

*We keep doing the same (Bedil)
Life filled with regrets (12)*

- (1) *Without modesty life is a hopeless waste of time.*
- (2) *Truth is not visible, those who search for the truth have no other choice but to become dust, which to Bedil is a symbol of both modesty and human body's death.*
- (3) *What a shame to live without being aware of breathing and the heartbeat because the one who is not aware of these two essential parts of life has killed the light within; with light Bedil symbolizes the soul.*

- (4) *Bedil uses blade as a symbol for the soul stating that the soul has no use for matters of this world and can be used as a tool for the mind to cut lose from the attachment to worldliness.*
- (5) *To Bedil god's generosity shows when the human mind discovers the art of modesty.*
- (6) *Rubbing hands is symbolic for regret; Bedil says the modest is aware of regret.*
- (7) *One says alas when regretting, Bedil says that modesty helps him have a life with no regret.*
- (8) *Bedil says that hope turned into dust because hope made him modest, which is a symbol for the dust.*
- (9) *Bedil says that true warmth for the heart comes from the ash and not from the flame, with ash being a symbol for modesty.*
- (10) *The mind having the desire to see the truth but lacking the fortitude to see it.*
- (11) *Modesty prevents the eyes from opening to see the truth because the modest mind is aware that the mind does not have the fortitude to see the truth.*
- (12) *A life filled with regret because the mind will feel regret as long as the human is making the same mistake again and again.*

The feel of regret is a clear-cut matter, no disputing when someone sane feels regret, it is just a feel that is there.

*My blood is the Henna on someone's hand
It is done rightfully (1)*

*So much demure that I cannot raise head
Standing in the secluded spot of civility*

He has turned hearts into blooms (2)
Beauty from flower's vein has tied a knot to the heart (3)

I am all regret
But cannot claim because of respect (4)

Not reaching by my modesty (5)
Those who have gone from self are with me

All I can give is my respect
He bestowed us the virtue of modesty

Human body cannot get away from matters of this world
But heart can become modest

I regret the behavior of the human and cannot get out (6)
But my amazement let the human become modest (7)

No one can paint our truth
How can they paint the one within?

I seek refuge in my heart (8)
I am without a tongue and my doings are tied to lamenting (9)

Like a candle until nonexistence nowhere we can rest (10)
Laying on the ground of modesty

From Your curl have ways of locking and unlocking (11)
(Bedil) has tied this many heart opening topics

(1) In one of his previous hemistiches Bedil said the same thing
that his blood is the henna on someone's had, by someone

he is talking about the soul within because according to him the soul resides in the place where the blood is being pumped to various locations of the body.

- (2) Bedil uses symbolism of the bloom being the heart because The Creator has decided to turn the heart into a bloom.*
- (3) Since God has tuned the heart into a bloom the flower's vein has tied a knot to the heart.*
- (4) Bedil talks about the regret of not being in the eternal world; due to respect that he has for The Creator he cannot claim his regret, in other words he cannot complain about not being in the eternal world.*
- (5) Not reaching the truth leaves one no other choice but to become modest.*
- (6) Bedil talks as a soul who regrets the human behavior but cannot do anything about it since he is stuck there until the time comes to drop the body. One can make the point that Bedil believes that the evil has the same soul as the good, the difference is that the soul residing within the evil regrets the human behavior and cannot do anything about it.*
- (7) Modesty is the cure of the evil behavior.*
- (8) Bedil seeks refuge in the heart because he believed that his true self was a resident of the heart.*
- (9) Bedil says that it is not possible for him to convey what he feels in his heart or he has no tongue because the one residing in the heart has no tongue.*
- (10) In this section Bedil talks about one possible definition of nonexistence being the end of the human body.*
- (11) Bedil hints to the many different ways of defining the truth.*

To Bedil being aware of the feel of regret helps the human become humble.

*No escape from the path of truth
Jumping into the sun is nothing but blindness (1)*

*Dust of each alley is flag holder of madness
There is no dust without a flag of victory (2)*

*Anywhere you look modesty and loot open wings (3)
Time is nothing but being either a Phoenix or a little bird (4)*

*How long do you ignore heart for matters of fame?
World's good luck is not worth being a servant (5)*

*Anywhere a society decorates lions from the heart
Meaning in that place is not about the world of existence (6)*

*From these pleads one cannot become possessor of jewels
Do not demure the Chinaware, it is not about being emperor (7)*

*Smoke of the fog mists many eyes
Moisture of fake tear is not the sweat of infection (8)*

*Heart without pain is filled with deceived dreams (9)
Happy the bowl of cannabis that your wine is not a grape (10)*

*Do not seek from us arguing and disputing
China of the silent breather's gathering is not a plate (11)*

*Greed stings our heart with sweetness
This feast is not a bee's joy (12)*

*One must be aware of secret's humming
Deliberation of the heart's chime (13)*

*Satin has encompassed everyone
Blue garment of the one grieving is not a red rose (14)*

*If there is gift of modesty it is in silence
Opening lips is not a flower of excuse (15)*

*Foundation of two worlds floating on your modesty (16)
World is not build if you are not shattered (17)*

*It is not becoming to regret the wasted life (Bedil) (18)
Is not worth the hangover if wine eats dust (19)*

- (1) Humans go true life in two ways, they are either blind without any relation to the hidden one or they seek the truth by taking time to reflect on life.*
- (2) Bedil relates madness to passion and says that passion shows with modesty, one is not there without the other.*
- (3) In this world both good and bad are present; everywhere we can find loot and modesty.*
- (4) In this world we can either be a Phoenix or a little bird, the choice is ours.*
- (5) Bedil says those who seek fame are not modest and additionally have become servant of other humans.*
- (6) Those who seek nonexistence are the lions of this world because seeking nonexistence requires the fortitude of a lion that is needed when abandoning existence.*
- (7) Bedil talks about the uselessness of worldly materials by saying that we should not worry about the chinaware because this world is not about being the emperor.*

- (8) *People feel passion when in the places of worship or when encountering a condition that makes one sense the heart; Bedil says that if these feels of passion in the heart are not there at all times then the momentary feels of passion are phony.*
- (9) *A mind without passion is preoccupied with deceived dreams.*
- (10) *Bedil talks about intoxication without the presence of a foreign substance in the body.*
- (11) *Bedil says that materials of this world cause dispute, the modest is not seeking dispute.*
- (12) *The mind considers greed as sweetness not realizing that the sweetness of greed stings the heart.*
- (13) *Heart is humming the secret that one must find a way to become aware of.*
- (14) *We are consumed by materials of this passing world, ignoring our truth.*
- (15) *Bedil has said it many times that the one showing modesty is a fake, only the one who is modest without showing it can claim to be modest. Those who act modest have something to hide.*
- (16) *Bedil gives a high value to modesty by claiming that foundation of both worlds floats on the modest symbolizing that the modest journey is as if one floats.*
- (17) *Shattering is a symbol of modesty, Bedil says that without modesty this world is meaningless or as he describes it without modesty this world is not being built.*
- (18) *No one can change the past, regretting without changing is meaningless.*
- (19) *Wine eating dust is a symbol of this world's materials killing the modesty that is felt in the heart.*

To Bedil awareness of regret makes one feel as if a fairy has fallen asleep in the arms.

*Whose desire is the starting point of our melody?
Cord strolls in the vein of our flower's color (1)*

*One should not take regret for easy
Regret, a message from the heart (2)*

*With all the sadness, my heart is a boil of sparkles
A fairy has fallen asleep in my arms (3)*

*In the thumping place of the heart, we cut the breathing (4)
Our alley is not outside of the journey*

*Breathing's melody is truly tune's silence
Cord must be cut so that it shows our melody (5)*

*Alas, in the cage of useless prosperity we became gloomy (6)
Flower did not hit commotion of modesty on our essence*

*Effort of pearl took weight of heart from the wave's shoulder (7)
Blister did not drop a glance at our crippled walk (8)*

*Whose quarrel is the topic less world?
Wound's blood is not flowing except sweat of shame (9)*

*String of many dowdy, one knot came with plead
To both worlds stamped the despair of our gloomy heart (10)*

*(Bedil) from modesty's richness has harvested in all places
Blister and footstep's image our crown and throne (11)*

- (1) *To Bedil talking about The Creator is as delicate as a string
strolling in the vein of a flower's color, which is an unreal
matter; talking about The Creator takes us to unknown
areas.*
- (2) *Bedil goes as far as defining regret as messages coming
from the heart where the hidden one resides.*
- (3) *One can feel the fairy asleep in the arms once matters of
this world are left behind.*
- (4) *The one focusing on the truth becomes separated from
matters related to this world.*
- (5) *Truth shows when ignoring the human.*
- (6) *Bedil considers matters of this world as useless prosperity.*
- (7) *Effort of pearl took weight of heart from the wave's
shoulder with pearl as symbol of the soul that takes out
the weight of worldliness from the mind.*
- (8) *Blisters are struggles of this world preventing the human
from enjoying life.*
- (9) *Shame is all that comes out when pursuing worldliness.*
- (10) *Heart pleads the human to abandon the useless and dull
worldliness because the truth residing within the human
has no use for it.*
- (11) *Bedil says that he has harvested richness from the
struggles of modesty that has given him blisters as crown
and footstep's image as throne, with footstep's image as a
symbol of modesty.*

To Bedil regret is a clear sign that the activity that caused regret was not permitted even if the activity resulted in some momentary and glittery worldly gains.

*No reason for regret
See the colors of hope (1)*

Our space is restricted by our sigh (2)
Taste the maddening desire

Solve the riddle of being gratified
Became aware of the breathing (3)

Forget the loot
All you need is in the mirror

Consider modesty as your loot
In this world nothing but hand of modesty is elevated (4)

Anything you see is colorless
This world is not the nest of the Phoenix (5)

No wave and vortex if you come out of fear (6)
World has drown to self, it is not an ocean (7)

No one can count anyone (8)
*Which eternity and what existence? Nonexistence is also not from
us (9)*

Be relaxed like a burning candle (10)
The reason of purpose is not in the story (11)

Uselessly do not spread wings in this lawn (Bedil) (12)
That anywhere you look nothing but door of the cage is open (13)

- (1) *Bedil claims that awareness of regret furnishes the mind
with hope.*
- (2) *With sigh Bedil symbolizes his writings; he says the most
he can show of the truth are his writings.*

- (3) *Bedil says that those who are aware of breathing have discovered modesty.*
- (4) *Bedil claims that only the modest is worshipping in honesty.*
- (5) *Bedil talks about the colorlessness of this world, that this world is not our place; not the place where the phoenix has a nest.*
- (6) *Both wave and vortex create worry in the mind, Bedil says there will be no worry when the mind gets away from fear*
- (7) *This world is not the ocean because this world is not eternal; this world is just a passing world that has drowned to self.*
- (8) *No one counts anymore, symbolic for the mind ignoring the passing of time.*
- (9) *Again Bedil brings nonexistence into play stating that humans are not part of nonexistence because in nonexistence the human is not present.*
- (10) *Bedil in many places uses the burning candle to symbolize humans.*
- (11) *Bedil even goes as far as saying that not only in nonexistence but also in existence the human is not playing a part of the story.*
- (12) *Lawn symbolic for this world, Bedil says that it is useless trying to fly because we are not free in this world and have nowhere to fly to.*
- (13) *We have nowhere to fly to and still the door of the cage is open, symbolic for the mind's ability to discover the truth while residing in this world.*

Bedil claims that any mind can get to a point where regret is no longer present.

Good and bad

Bedil as usual tackles challenging topics with modesty in mind because to him any circumstance related to the life in this world ends up with the question about the human behavior. The way humans behave is interesting when observing the good and the bad caused by the deeds.

*We represent light here
A dust reflecting the sun*

*Without the sun we are a dark dust (1)
Seeing rust in the mirror (2)*

*Be prepared when you enter the gathering of the devotees
Regret will no longer be part of your life (3)*

*Lust has no room in the gathering spot of love
Smoke escaping the flame (4)*

*In the seclusion where we worship
Amazement is seated outside of the mirror's eye (5)*

*Hopelessness comes from the headache of desire (6)
I am tranquil because modesty shows me the path*

*How long not to deal with the roughness of the world?
I am tired of the evil (7)*

*You are not free even if you become without a sign
Phoenix cannot escaped from people's tongue (8)*

*Modesty gives me fortitude
Flying high with the help of the shattered wings (9)*

*(Bedil) tyranny is part of this world
Hands holding the grips of blood dripping blades (10)*

- (1) Humans have the highest status in this world because they
are dust particles reflecting the light of The Creator.*
- (2) Bedil says that without The Creator there will be darkness
because God is light.*
- (3) Bedil believes that modesty helps one conduct life without
regret.*
- (4) Smoke escaping the flame symbolic for the modest getting
away from arrogance.*
- (5) Mirror's eye can also be seen as the eye of the human
gazing at the mirror, Bedil claims when gazing at the
mirror he can feel the amazement that is outside of the
mind's boundaries.*
- (6) Bedil blames human desires for all the trouble.*
- (7) Bedil becoming tired of the evil that he cannot get away
from.*
- (8) Bedil says that he cannot get away from the evil minded
who have nothing better to do than backbiting.*
- (9) Bedil is flying high with the help of shattered wings that
are symbol of modesty.*
- (10) Bedil complains about the tyrannical state of the world
where the arrogant hold blood dripping blades in their
hands.*

Bedil says that even if evil is everywhere still he has managed to separate self from them with the help of modesty, symbolized by him flying high with the help of shattered wings.

Joy

Joy can be tricky because occasionally the mind finds joy while doing the forbidden.

*Sacrifice turns life into eternal joy
All the evil disappears with sacrifice*

*Modesty is the path of sacrifice (1)
Listen to your heart asking you to be modest*

*Do not expect rest in this world
Regret will be the result of idleness (2)*

*You will become exhausted from the search
Do not give up searching for the eternal joy (3)*

*Hidden and exposed are just names in this world (4)
Joyful the virtuous seeing all clearly (5)*

*Such a joy when discovering the truth
Gratitude to the sacrifice (6)*

*The human part resists
Listen to the heart's advice*

*Humans are imperfect, do not show off anything
Modesty honors perfection*

*You believe wealth and power gives you honor
Beware of the human flaws*

*Heart is pleading
Stop the useless hallucinations*

*One cannot ask the sun (Bedil) for directions to the shadow (7)
Mirror is directing me to the light (8)*

- (1) Bedil uses sacrifice in many different contexts, to Bedil sacrifice means giving up on worldliness. Bedil also uses sacrifice as a symbol of the human accepting modesty as a way of life and giving up on matters related of this world because modesty obliges one to do so.*
- (2) Bedil disputes the complacent who believe that they have discovered the truth and no longer need to search for matters related to the purpose of existence. To Bedil the search for the truth lasts until the last breathe, at which point the truth becomes obvious when separated from the human body.*
- (3) To Bedil searching for the truth is exhausting, still one should not give up the search because the search gets the human closer to the joy that the mind is intended to experience.*
- (4) We do not know the meaning of a soul because the soul is hidden; to Bedil everything that is not part of this world are matters that we do not know anything about because the mind is limited to matters related to this time bound world.*
- (5) The one who appreciates the limitations of this time bound world is at peace.*
- (6) Sacrifice to Bedil is being modest.*
- (7) We are sent to this world for a reason, we are destined to be the light of this world helping the human see the path.*

*(8) The human seeing directions to the light when discovering
the door in the mirror.*

Bedil knew how to tie obvious matters of life like joy with the
ambiguous matters like modesty.

*My eternal joy comes from modesty
I do not need anything (1)*

*Modesty is to surrender
Human part resist with useless thoughts*

*Where is passion?
All it takes is one sigh (2)*

*Be a resident of the heart
Anywhere else is pain*

*No need to explain grace
It is God's beauty (3)*

*Humans are one with the soul; there is no duality (4)
No separation until the human death (5)*

*We all want to see the truth
Begging the mirror to show us the soul*

*A life filled with civility if we are modest
Walking away from modesty takes us to a place of sin (6)*

*When on the path of modesty
Everything becomes clear*

*Alas that a lifelong our breathing
Flapped wing and did not know whereabouts of the flight (7)*

*Where is patience and fortitude that in the desert of compassion?
We have blisters on the foot and a loud sigh (8)*

*Thinking about the world, worship is the desire
Today I do not know where to find (9)*

*Do not know how to stop the weep
Blisters on the foot (10)*

*Possibilities are just talk (11)
(Bedil) do not leave, music is playing here*

- (1) Right from the start of this hemistich Bedil gets to the point narrating that joy comes from modesty, basically saying the joy felt when not modest is a hollow joy.*
- (2) Bedil says awareness of breathing is enough to make the mind experience the truth.*
- (3) Bedil says that grace is God's beauty.*
- (4) Humans are one with the soul because the soul is part of the human body, Bedil is very knowledgeable of the differences between the soul and the body as he has writing countless pages portraying them; Bedil in many of his writings says that the soul is not from this world and the mind is not capable of imagining the shape and form of the soul. Still he claims that body and soul are one because the soul is inside the flesh even if it is from a different world.*
- (5) Bedil says that human and soul are one until the human body's death when they become separated.*

(6) *Bedil promotes modesty to make sure the human does not sin.*

(7) *Not knowing who we are is a wasted life.*

(8) *Bedil says that patience and fortitude is needed when on the path of modesty because being on the path of modesty causes blisters on the foot and a loud sigh.*

(9) *Bedil says that his mind is not capable of understanding true worship because true worship comes from the heart.*

(10) *Bedil describes his passion as unstoppable weeps and having blisters on the foot.*

(11) *Whatever possibilities we talk about in this life are just talks because the true possibility of experiencing the eternal world will not happen as long as the human breathes.*

Bedil considers the hunch of Joy as a gift from heaven, to him the virtuous joy comes from the modest mind.

*What I see intoxicates me
I cannot describe the feel that I have*

*The source of my amazement comes from passion
As if watching paintings that are colored with almond's oil (1)*

*Each heart beat is life's dance of joy
Restlessness that is tranquility (2)*

*If our desires would know the truth
One could taste amazement in each desire (3)*

*Modesty is the path that we should be on
If not we will be unaware of the start and the end (4)*

*What a beauty to fall for the Lord
A feel of each eyelash being wing of a bird*

*Being a celebrity causes headache
Day and night pressure on the well-known name*

*Nothing can bother the modest
Walking peacefully towards destiny (5)*

*Fear of the humans is understandable
The soul is not unaware of fear (6)*

*Pleasures of this world are boring
To the one intoxicated by the eternal world (7)*

*Everyone on the path of splendor is flying
The fabulous one (Bedil) cannot gallop in this world (8)*

- (1) No one can see a painting colored with the colorless
almond oil, the same is when someone tries to explain
passion felt in the heart that is not explainable when trying
to appreciate it with the mind.*
- (2) Bedil considers each heartbeat as life's dance of joy; he
uses the contradiction of tranquility being restlessness to
emphasize that no one can explain matters that are
ambiguous to the mind like the joy felt in the heart.*
- (3) Bedil describes desires that are coming from the hidden
one as those that in each one of them one can taste
amazement.*
- (4) To Bedil those who are not modest ignore creation and
demise.*
- (5) To Bedil modest are those who do not worry.*

- (6) *Bedil shows appreciation to the human fear because according to him the soul is aware of fear even if the soul has no worries about matters related to this passing world.*
- (7) *Bedil claims that those who are intoxicated by the eternal world find matters of this world boring.*
- (8) *Bedil differentiates between the soul and the human by describing one as being capable of flying while all the other can do is galloping.*

To Bedil true joy is when the mind is modest; joy is helping the modest mind realize that we have everything we need.

*We cannot complain
We have everything we need*

*Do not inquire about our nightingale from this lawn
This nest is empty (1)*

*No one can cure the human neglect
Eyes filled from seeing and still empty (2)*

*My modesty did not reach the joy I seek (3)
My root has not grown to the flower that I am (4)*

*Modest heart opens the door of pain
Cannot express the pain I feel*

*We go through pain when feeling regret
Cannot get away from the pain (5)*

*Those waiting for you have gone from self
Not seeing anything in this world (6)*

*In this world both poverty and wealth dominate
All bound to time*

*Do not ask about the pleasure of sigh
Getting the human close to the soul*

*How do I feel my heart?
Without it I am nothing*

*Path of the companions are visible
Without them heart's spot is empty*

*In this world no one is in need of anything
Wealthy are those who have empty hands (7)*

*We have all we need in this world
Modesty takes us there*

*Joy is here (Bedil) (8)
We are seated and our spot is empty (9)*

- (1) An eternal soul cannot show in this time bound world.*
- (2) We see with our own eyes that the one visible in the mirror
cannot be everything; still the mind keeps neglecting our
own truth.*
- (3) Bedil's modesty did not reach the joy he seeks because the
joy he seeks relates to a different world that even modesty
cannot get there.*
- (4) Modesty can get the human close to the soul within but
will never be able to help the human actually feel the
hidden one.*

- (5) *Bedil talks about the pain that our truth feels when the mind feels regret. The feel of regret that he human feels causes pain to the soul because whatever has caused the feel of regret is not agreeable with the soul.*
- (6) *To Bedil those who have The Creator in mind at all times have no use for anything related to this momentary world.*
- (7) *Bedil promotes detachment from worldly materials by saying that empty handed are the wealthy.*
- (8) *Bedil claims that joy is there for all to grab.*
- (9) *Bedil says that joy is there when the human gets away from matters related to this world.*

To make it comprehensible Bedil says that true joy is when one feels as if flying.

Attachment to worldliness

The mind has a tendency to become attached to possessions not realizing that becoming attached to worldliness is not logical because matters related to this world do not last.

Union is the starting point of a masterpiece (1)
Cage relinquished the art of caressing (2)

An oblivious world placed on the spot by arrogance
Collars came under the feet from apron leveling (3)

Plunder taking out headache of material, this is impossible (4)
Passing would not pass from the essence of blade's satisfaction (5)

In the corpse of lust O Lord, I lost a gem (6)
Flower's pearl turned into sweat from immoral behavior (7)

*Listen to the music of this gathering
A world enjoys struggles of modesty*

*Truth is ashamed by the showing of the pretended wealth (8)
Joyful the treasure that is playing in the sandbox of modesty (9)*

*If you have relation with respect, show it
Arrogance is not your truth*

*Forget dullness (Bedil) with the music of union (10)
No one can see the truth without cutting the attachment (11)*

- (1) *With Union Bedil talks about union of the human with the soul.*
- (2) *With cage letting go of caressing Bedil symbolizes the human who has no use for matters related to this passing world.*
- (3) *Apron leveling as a symbol for worship that gets the mind under the feet, with being under the feet a symbol of modesty.*
- (4) *Headache of material is the same as attachment to materials that creates headache. Bedil says that plunder gives headache to the one seeking materials.*
- (5) *Passing is the same as ignoring worldliness and by doing so polishing the essence, which is the same as polishing the hidden one.*
- (6) *Lost gem is symbolism for the mind losing the connection with the soul by becoming attached to the corps of the lust.*
- (7) *When seeking lust the soul transforms in pearls of shame dripping from the forehead ashamed by the wicked behavior of the mind.*

- (8) *Bedil considers wealth as something pretended that causes shame when bragging about it.*
- (9) *The modest even if wealthy is aware of the momentary nature of wealth; the modest is detached from wealth even if it is within fingertips.*
- (10) *Bedil says that life is dull consumed by a slow decay if the mind stops the search of the hidden one.*
- (11) *Bedil at the end of the hemstitch claims that the one attached to worldliness is not capable of sensing the truth.*

To Bedil getting away from attachment to worldliness means the human has found a way to appreciate hunches and dreams coming to the mind advising it to let go of attachment to matters of this passing world.

*This is not our place
Each weep in its dripping is our footstep's sound*

*We die and buy imaginary delight (1)
Paying with blood money*

*We do not show in this parade
We claim but cannot show (2)*

*What part of the truth can we show?
All is left behind are the images of our footsteps*

*We see only one part
We are not bound to this world*

*Modesty bestows wealth
Following heart's desires*

*No reason to complain
No one to complain to (3)*

*No prosperity as long as we are trapped in the human body
Body cannot wait to let go of us*

*Do not ignore modesty
You will have all what people dream about when modest (4)*

*Follow and respect the hunches coming from the heart (5)
Sky will be your throne*

*We are our own mirror anywhere we breathe
We are the Lord's manifestation*

*(Bedil) we are nonexistence's music of existence's law (6)
Our truth is outside of the body*

- (1) Worldly matters inflict fake delight.*
- (2) Even if we want to believe that we can see the hidden one
still it will not happen as long as the human breathes.*
- (3) Complaining does not help because there is no one that
the human can go to file a complaint about anything.*
- (4) Bedil talks about the modest reaching all what the mind
dreams about.*
- (5) Bedil talks about something unreal as hunches coming
from the heart in a very real way as if they were obvious
and easy to recognize matters.*
- (6) Bedil says that we are the eternal soul coming from
nonexistence and heading back that way. The law of
existence, which is human body's death, takes us to
nonexistence.*

Bedil emphasizes obedience to the dreams in order to cut the attachment to worldliness.

*This world is a place of pain
Do not worry about your turn; it will come (1)*

*Effort to survive takes you to proximity of hazardous calamity
Your turn to get grinded will come*

*Regret is a sign of discovering own heart
You avoid calamity if you regret*

*Anything you amass from "I" and "we" it is losing self (2)
Devotees of this world ignore the human*

*Everyone gazing at the mirror with questions
Everyone seeking to see the truth*

*The sky is spinning until the last day that is all
No one understood which way the world is rotating (3)*

*Until there is breathing, there be modesty
Modesty eases the calamities of life*

*How long to live hopeless of wellbeing?
Hopelessness of not knowing self*

*God has given us all we need
Discover the beauty*

*This world is not the place of prosperity
No need to chase worldliness*

*(Bedil) wellbeing is not in this world
Ignore this world of pain (4)*

- (1) No human is immune from pain in this passing world, the one with wealth experiences pain as well as the one without it, the one with power experiences pain as well the one without it; every human will eventually taste pain.*
- (2) Bedil says that focusing on the human makes the mind become disconnected from the truth.*
- (3) Bedil asks which way the world is rotating knowing that no one is capable of answering the question because the world is spinning outside of the mind's boundaries.*
- (4) Bedil promotes detachment from matters of this world because matters of this world cause pain.*

Bedil wonders why anyone would become attached to something momentary.

Final worlds about appreciating modesty

*I lost my mind in this gathering
Pressure of heart's tightness shattered me (1)*

*Restless like a tear, devoted to the desire
Running did not let go of me (2)*

*With each breathe I reached another world
Seek my whereabouts from my breathing*

*Dark side of the candle became visible from reflection
What is the evil ahead of my enlighten mood?*

*Where do we go so heart's tyranny becomes audible?
Grief of not reaching (3)*

*Glance like mirror's essence burned roots to the eyelashes (4)
From the beauty that they watered our flower show (5)*

*Firmament like rosary in this unkind drought
Spread the seed of our stack to the root's foot (6)*

*Breathing confined in the heart, depressed like wave of pearls
This one blister is the standing to my leaving (7)*

*Ascension of demure was a flower from modesty
My head tired from my stumbled feet (8)*

*Nothing but shame comes out of the ant's death (9)
Blood money of this forehead is a crown to our killing (10)*

*Ashamed by temptations we pleaded for fame (Bedil)
That my thought would not darken my luminous mood (11)*

- (1) *Pressure of the heart or messages coming from the heart
shattered me or in other words humbled me.*
- (2) *Bedil says that he cannot stop the running of his weep,
which is a symbol of passion.*
- (3) *The human not being able to reach the one within results
in a grief that is tyranny to the heart.*
- (4) *Glance burning roots of the eyelashes in order to see the
essence.*
- (5) *Mirror's essence or the soul enjoying the flower show that
the modest human has crafted.*

- (6) *Becoming aware of the firmament leaves the human no other choice but to become modest like a seed that sits under the soil.*
- (7) *The human breathing prevents the soul from leaving this world behind.*
- (8) *Splendor shows when becoming modest, stumbling feet being a sign of modesty.*
- (9) *Bedil compares the human to an ant.*
- (10) *The one worshipping and having The Creator in mind at all times wears a crown jewel until death.*
- (11) *Bedil says that his thoughts have become separated from his intellect.*

Bedil proposes connecting the mind with the heart, by doing so he believes that the mind will find an acceptable way to appreciate modesty.

*I am like a candle ashamed of not reaching
Instead of footsteps, I have trickles ahead of my foot (1)*

*From one seed, I reaped one hundred wisdom plants
In this farm praise is blowing ahead of breathing (2)*

*In devotion's flower garden, I am desire's tree (3)
Uplifting is elevating like my sigh (4)*

*In the desert where fortitude shows
Our seeing the going out of self, our tears the running (5)*

*What struggle one can do in the grip of body? (6)
This cage has not much more pulsation than breathing (7)*

*On the head, we took the regret of existence
I cut a path like scissors from biting lips (8)*

*We lived in anxiety from the melody of existence (9)
Our breathing like the morning trapped by the escapes (10)*

*From the ploy of intimacy's trickery, what do you ask?
You are in my arms and I am dying searching in far places (11)*

*I am free from trust's pinnacle; I am the dust of modesty's path (12)
My showing will not be that of arrogance (13)*

*You will not be passion's secret keeper without shattering heart (14)
Like reading flowers, this letter will be that of shredding (15)*

*Desiring morning's sound, I weep
My weep dripping from the roots of the moon (16)*

*In this flower show where color shows in conversation (Bedil) (17)
Seeing is listening and listening is seeing (18)*

- (1) Bedil compares his life as the burning of a candle.
- (2) Bedil says that with each breathe he praises The Creator.
- (3) Bedil desiring devotion.
- (4) Occasionally Bedil bypasses the intellect; for example when he says that he is the desire's tree in the devotion's garden with his sigh elevating like the uplifting.
- (5) Bedil describes the spot of modesty where the human goes out of self.
- (6) Bedil saw his truth being in the grip of the body.
- (7) Bedil claims that to the human it is more about pulsations than breathing, symbolizing the heart as the important

*part of the body because heart according to him houses
the hidden one.*

(8) Biting lips when regretting.

*(9) Bedil talks about the anxiety of the mind during the life of
the human.*

*(10) Our breathing trapped by the escape because breathing
has to leave the body when forced out by the lungs.*

*(11) Bedil talks about the inability of his mind to feel the hidden
one.*

*(12) Bedil shows off his modesty stating that his modesty is that
high that he is the dust of the modesty's path.*

*(13) Bedil clarifies that his bragging of modesty is not that of
arrogance.*

*(14) By shattering of the heart Bedil refers to the falling for
something.*

*(15) Shredding the letter because the letter is written on a
flower.*

*(16) Another example of Bedil getting away from the intellect's
comfort zone when saying that his weep drips from
something strange as the moon's roots.*

*(17) Bedil says that in this world conversations can give color to
the flower show.*

*(18) To Bedil seeing is listening and listening is seeing because a
conscious mind is able of seeing with closed eyes.*

These were Bedil's thought on ways to make use of factual matters like shame, regret, and honor to address imaginary and symbolic matters like modesty.

Bedil's mystical views of modesty

The following are some of the topics coming to mind when reading a few of Bedil's mystical views related to modesty.

Bedil's thoughts related to modesty are mostly narrated to The Creator and faiths; still he managed to write in a universal way. Like this passage below, no matter if someone believes in God or not, no one feels offended by what Bedil writes even if he constantly talks about The Creator and the soul.

Let's forget the judgment day

Let's embrace the mercy

From earth to sky, all are signs of God's grace

Forget the intellect, paint with your heart (1)

Discover the splendor of modesty

Each speck of modesty is firmament's crown

Seeking fame? Bury it under the stone of blame

No more primitive lust; let go of the intellect (2)

Arrogance has delight and loath, but first listen to the heart (3)

If you seek glory then descent from the sky (4)

(Bedil) Surrender and bow to the Lord

No pain comes from love's wound (5)

- (1) *To Bedil those who ignore the messages coming from the heart and define everything with logic are unaware of the grace bestowed to them by The Creator.*
- (2) *Bedil relates lust with seeking fame, he makes the point that those who seek fame will fall into the trap of lust that the soul has no use for.*
- (3) *Bedil talks about the fake delight felt when being arrogant that the true self has no use for.*
- (4) *Bedil prescribes modesty to the minds that are unable to hear messages coming from the heart.*
- (5) *Bedil plays with words because in literature love is associated with pain; Bedil says that there is no pain when fallen for The Creator.*

Bedil relates modesty to faith in The Creator; to him being aware that The Creator exists leaves the human no other choice but to become humble because the human will realize the limitations of the mind when it comes to matters related to The Creator.

*How did you become an arrogant human?
Our human part's story*

*Our human part seeks lust and moral
The decision is ours*

*We hallucinate
Until modesty shows (1)*

*You did not learn from the past and passed by
Your truth tells you to come and bow*

Struggle starts the moment head bows (2)

Bowed to the Lord I am waiting for you to join

What gift can we give to the Lord?

Joyful worship

We have the same destiny for a reason

All worship the same Lord (3)

Show me your acceptance

Invite the modest to your castle

To the useless needs I have no interest? (4)

Struggling to get away (5)

You have become part of tyranny (6)

Do struggle and get away

I (Bedil) from modesty which way do I go? Where do I reach?

Leave tyranny and join passion (7)

(1) *Bedil says that life is unreal until modesty shows, at which point the true meaning of life slowly emerges.*

(2) *To Bedil getting into the meaning of life results in a lifelong struggle between the human and the one residing within pulling in different directions because they are from different worlds and have different agendas.*

(3) *Bedil becoming controversial by stating that all have the same destiny and the same creator has created all. He is controversial because of the so many different names that are used for The Creator.*

(4) *Bedil considers human needs as useless.*

- (5) *Bedil emphasizes that struggle is needed in order to get away from the human needs.*
- (6) *To Bedil those who are complacent and play along are part of the tyranny.*
- (7) *Bedil defines the modest as those who separate self from the tyranny.*

Faith is an important topic of humanity; when discussing modesty Bedil had no other choice but to touch on faith. Reading Bedil we realize that when talking faith he utterly ignores the human and focuses on something completely different that is outside of this time bound world.

*If our restless heart would think about God
Will cry that much that porcelain would fracture*

*Modesty tells me to desire Lord's presence
Day and night I have the Lord in my mind (1)*

*Tongue of lover's feeling if it has a plead it is this
That O Lord bestow passion to the heartless heart (2)*

*It will be a flower show when feeling God's presence
It will be nightingale's silence when listening to His silence (3)*

*Our eyes are not able to see
Only in our sleep we can dream about the Lord (4)*

*With each breathe I seek the seeing
But nothing except closing eyes will make it happen (5)*

The ungrateful do not show gratitude to the Lord

They have everything and are blind (6)

*Satisfaction comes with modesty
Satisfied heart has no reason to complain (7)*

*We all fear to fly (8)
Sitting in the human body that is our cage (9)*

*Focusing on the human body prevents flight of the soul (10)
Like flower's scent confined by the lawn's wall (11)*

*Opportunity to feel divine love slips away (Bedil)
Modesty will get us there*

- (1) *Bedil implies that modesty is a precondition if someone desires to have The Creator in mind at all times.*
- (2) *To Bedil those who are not modest have a heartless heart.*
- (3) *Bedil confuses the mind by telling the story of silence that can be heard, something that does not exist but still acceptable to the flawed mind.*
- (4) *Bedil highlights something obvious like the eyes inability to see The Creator, he then claims that only in our sleep we can dream about God. In another hemistich Bedil claims that we dream about God in our sleep but when we wake up we do not remember what we dreamed about because the mind is not designed to imagine God.*
- (5) *I believe in this case Bedil talks about both death and sleep using closing eyes as a symbol for both.*
- (6) *Bedil says that people who do not appreciate life are ungrateful because they do not show gratitude to the blessings.*

- (7) *To Bedil modesty cures the ungrateful mind because satisfaction comes with modesty and a satisfied person has nothing to complain about.*
- (8) *Bedil points to the fear of the unknown preventing humans to dream about the soul within.*
- (9) *Besides cage Bedil also uses cocoon as a symbol for the human.*
- (10) *To Bedil focusing on the human prevents the mind from connecting with the truth within.*
- (11) *Bedil defines the confinement of the hidden one within the walls of the mind by giving the example of something that is impossible to happen like confining the scent of the flower within the walls of the lawn.*

Bedil tells us that it is not possible to know God if the human part is not humble, to him modesty is what the human has to pursue in order to feel true belief in God.

*With modesty, do flatten forehead's wrinkle
Worship and flatten the forehead on the ground*

*Give away and smile
When your palm is empty, open the lips of praise (1)*

*Life's essence comes from the creek of generosity
Start to trickle as dishes are made of clay (2)*

*Charity is unknown to the people who worship materials (3)
Forget the godsend, open the cuff of worship*

*If you have not enjoyed the asset of sweetness
For a moment from the candle's tear, open the lid of honey (4)*

*Forget the stories of the powerful wrestlers
If you are mighty, cut your heart from hatred (5)*

*Backbiting is a pity for one's essence
O companions avoid the nasty habit*

*Garden and spring season shut by neglect
Put eyelashes on each other and open the far sight*

*Gem's image from quarry found a suitable victory
O, you name seeker you too open a path in modesty (6)*

*Inquiry will give you time to think (7)
Toss godsend to the side and start your last glance*

*(Bedil) anything you aspire, union is the aim (8)
Signs are here release thumb from the bow (9)*

- (1) *Bedil occasionally becomes controversial like in this case when he claims that those with money in mind are unable to properly worship The Creator.*
- (2) *Clay comes from soil or dust and since both are symbols of modesty Bedil mentions dishes made of clay to symbolizes modesty.*
- (3) *Bedil claims that worshipping money or in other words having money in mind prevents one from enjoying charity, he claims that the one with money in mind is not honest when giving away money to charity.*
- (4) *Besides modesty Bedil also considers passion as precondition of true belief in God.*
- (5) *Bedil talks about the amount of efforts that it takes to cut hate from the heart.*

- (6) *In the 17th century wealthy people used their ring as a seal with the name engraved on a gem. Bedil writes about the uselessness of the name that eventually fades away, no matter how fancy the gem with the name on it still it is left behind. According to Bedil modesty is a tool to help the mind become aware of the momentary nature of the name.*
- (7) *Bedil emphasizes the importance of reflecting on life.*
- (8) *Bedil points to the obvious that all no matter what background aim for the union that will happen after the soul drops the body.*
- (9) *Bedil believed that the union can happen while in this world, he considered it as easy as releasing the thumb and letting go of the arrow.*

One can underline the passing of time and agree that the human who takes time to think has no other choice but to become modest when realizing the insignificance of the insignificant human in this insignificant world.

*Old age is music of life
Tease of hopelessness*

*Always be aware of time
Days and nights just an eyelash tremble*

*I discovered modesty by losing self
Turning breathing into a moan*

*Those restless for desire are not easily recognizable
Just another wave in the ocean*

*Those who seek the sight have a special connection
Amazed by what is not visible in the mirror (1)*

*Humans have no fortitude
Modesty gets us close*

*Humans cannot see the pure heart
Just a shell in the mirror*

*Being far or near is from bass and soprano of duality's melody (2)
In this place there is no separation and union (3)*

*Each part of me praises The Creator
If my color would fly it will be in His grip like henna (4)*

*Throne of wisdom (Bedil) is not the place of love (5)
Passion of the Lord is being the king of kings (6)*

- (1) Bedil talks about humans who are focused on the one
hidden within the human.*
- (2) Bedil points out that being far or near has no meaning
because distance and time have no meaning to the eternal
soul; in another hemistich Bedil defines the distance
between this passing and the eternal world as a single
step.*
- (3) Bedil pointing out to the obvious that union with the truth
and separation of the mind and the soul will not happen
while living in this world.*
- (4) Bedil says that each part of him worships The Creator; the
henna that is on the raised palm of worship is the blood
flowing in his body.*

*(5) Bedil points out that the intellect is not capable of feeling
love.*

*(6) Bedil talks about submission to The Creator turning the
human into the king of the kings.*

When discussing important matters of life like modesty Bedil was impartial, addressing all equally. No matter if someone believed in God or not, everyone recognizes that Bedil is holding a mirror facing all, including himself.

*No hope to see the Lord here
Even if we try hard*

*Modesty gets us close
Much effort is required to become modest*

*Each step a major effort
Listening to the heart beat*

*Modesty is waiting
To open our eyes*

*Melody of joy comes with modesty
A sound of passion (1)*

*Not many walk on this path
Because this is the path of struggle*

*All I want is to feel the heart
Modesty is a sign of the heart*

Each breathe tells the truth

That you will struggle here

*Our nest of humbleness is that towering (Bedil)
Without shattering wings you will not reach it (2)*

- (1) *Bedil relates joy with passion that will show if on the path
of modesty.*
- (2) *Shattering is a symbol for modesty, shattering wings is a
symbol for getting away from arrogance that is a
precondition if one wishes to reach the towering nest of
humbleness.*

Bedil writings are geared towards people who believe in God, still when he died there were atheists at his funeral. The atheists realized that Bedil was holding a mirror facing all no matter which path or background.

Bedil invites the mind to consider his writings as a mirror that the intellect can use to find out if the human part is modest or not.

*When prosperity arrives, do not seek reason or help (1)
Seek a step from the blister*

*Desiring water and clay; open the door of madness (2)
Seek modesty of worship's hand*

*Where is threshold that you bypassed this and that? (3)
Like gaze of regret, seek all matters while facing back (4)*

*If you pass on the shield, you are equal to the shadow (5)
To cure stubbornness seek vapor from modesty's forehead (6)*

To lust do not sell that much fame and pomp (7)
Like fog of the dawn count a breathe and seek air (8)

From arrogance and boast, people are ashamed of modesty (9)
You desiring status, seek safety from osprey's shattered feather (10)

Heart if a bit bloodies, from bringing less what else would add? (11)
If you infuriate, send to nonexistence and seek punishment (12)

Riddle of the sign less beauty is hidden in your mirror's fog (13)
A breathe to test the polish and seek clarity from inside (14)

Your desire is this much that from meaning you take a sign (15)
If gaze does not reach you, seek bow to God in dream (16)

How happy when you abandon cause, you arrived to certainty (17)
From truth whatever you seek in the manner of (Bedil) (18)

- (1) *Bedil claims that prosperity comes from God without the need to ask for it and no one can explain why.*
- (2) *Clay is a symbol of modesty, water comes down the forehead when forgetting wisdom; madness as a symbol of passion.*
- (3) *Bedil says that those who seek this and that of this world do not worship The Creator; he uses threshold as a symbol of being at The Creator's threshold worshipping.*
- (4) *Regret helps one ignore matters of this world.*
- (5) *Ignoring the human helps one become aware of the hidden one, or shadow as Bedil describes it.*
- (6) *Vapor on the forehead caused by the feel of shame for being stubborn.*

- (7) *Awareness of breathing visualizes the uselessness of seeking fame and showiness.*
- (8) *To Bedil fame and pomp are the result of seeking lust that the hidden one has no use for.*
- (9) *Bedil claims that the arrogant are ashamed when showing modesty.*
- (10) *Osprey's shattered feather as a symbol for modesty that helps one become aware of the uselessness of chasing rank and status.*
- (11) *With heart bleeding Bedil symbolizes passion, stating that those who have passion in the heart have no other choice but to become humble.*
- (12) *Bedil claims that awareness of nonexistence gets rid of anger.*
- (13) *Bedil claims that the riddle of the sign less beauty, which could be a symbol for the soul is hidden in the mirror's fog caused by the human breathing because the soul is hidden from the eyes.(13)*
- (14) *According to Bedil all it takes for the human to become aware of the one hidden within is to gaze at the mirror to realize that there is something invisible to the eyes.*
- (15) *According to Bedil just the desire of seeking the truth is enough to see a sign of it.*
- (16) *Worship with eyes shut helps the mind become aware of the hidden one because eyes are not capable of seeing the soul.*
- (17) *Useless to ponder about the cause of existence, once ignoring the cause the mind becomes tranquil.*
- (18) *Bedil talks about the mind seeking the truth from the heart.*

Bedil claims that modesty is an invitation to glimpse at the eternal world's generosity where we have come from.

*Come here let's discover the truth
Let's stop the useless struggle chasing ghosts (1)*

*Struggle comes from affection
Let's stop the chase for a moment*

*Traditional way cannot get us there
Difficult to feel the truth the old-fashioned way*

*Greatness is not safe from the mutiny of accidents (2)
To the mountain's mood earthquake has a high impact (3)*

*Passion to the Lord gets us close to each other
Moisture and water are close to each other (4)*

*Do not neglect what you feel (5)
All you feel is God's love (6)*

*Cherish each breathe as if it is your last (Bedil) (7)
Do not consider time as the reason for existence (8)*

- (1) *Bedil considers materials of this world as ghosts.*
- (2) *Bedil points to the fact that no one can prevent accidents from happening.*
- (3) *Bedil says no matter how strong the heart is and how good of a connection between the heart and the mind still accidents make one appreciate humanity's helplessness.*
- (4) *Bedil symbolizes humans as moisture and God as the water.*

- (5) *One of Bedil's main objectives of writing was to talk about hunches and dreams, like in this section he says that no one should neglect what one feels because feelings are god's love.*
- (6) *Bedil claims that passion to The Creator is within all humans.*
- (7) *Bedil emphasizes that one should have death in mind at all times.*
- (8) *Bedil occasionally puts pressure on the mind by proposing to ignore something that the mind for no good reason considers as essential like he promotes ignoring time that to Bedil is a useless topic.*

Bedil talks about modesty being the crown jewel of devotion, in another place he claims that devotion shows once passion collides with modesty.

*Affluence and rank of the humans have many reasons (1)
Throne we can harvest from the humans (2)*

*Escape from this world without devotion is not possible
I have stolen intellect from devotion's intoxication (3)*

*Devotion circles the firmament, shame if we are out
We finally tied the sin of devotion on ourselves from shame (4)*

*When we arrived to devotion, madness hit our intellect (5)
Tonight satisfaction's richness came out by devotion (6)*

*Devotees do not show in the gathering of intoxication anymore
Gathering of eternal joy are everyday (7)*

*With these rough attitudes what can the innocent heart do?
It is a lifelong heart's path is on the mountain's summit (8)*

*Heart is fulfilled if we have talk and sound with each other
Delicate mood is the state, all witness of devotion (9)*

*Roughness linked with delight
Wet eyes seated on the joy of devotion (10)*

*Shame of joy bloodied and did not raise head (11)
Finally came out from chest the sigh of devotion*

*Those with delicate hearts in this world are ready for modesty
Modesty is the crown jewel of devotion*

*(Bedil) do not take easy the guarding of heart's faithfulness
With each breathe there is a count of devotion*

*(1) Bedil hints that in this hemistich he will discuss different
levels of ranks and affluence.*

*(2) Bedil talks about each human's ability to become the one
who wears a throne.*

*(3) According to Bedil devotion is when the intellect is set
aside.*

*(4) Bedil in this hemistich talks about shame helping him
discover devotion.*

*(5) Bedil says that the feel of devotion is outside of the
intellect.*

(6) Bedil says that devotion made him a tranquil human.

*(7) Devotees do not show in the gathering of intoxication
anymore because gathering of intoxication are every day
and everywhere.*

- (8) *Heart symbolizes the soul, according to Bedil the soul has no use for the rough attitude of the human because the soul resides on the mountain's summit waiting for the time of departure while being far from matters of this passing world.*
- (9) *Bedil defines devotees as the one with a delicate mood because they have a fulfilled heart.*
- (10) *Linking roughness with delight is symbolic for linking the soul with the human that according to Bedil happens with devotion.*
- (11) *"Shame of joy bloodied and did not raise head" symbolic for the mind discovering the heart and becoming modest because of it.*

Bedil is also known as the "Source of the meaning" because he managed to come up with common thoughts when discussing complex matters like how modesty relates to creed.

Negligence is darkness

We are close to ourselves but a mirage appears from far (1)

The "you" and "I" blinded us (2)
Ignoring Moses' light in Month Sinai

We lost our essence (3)
Our path I lost on our passage

Knowledge of truth is a joy
Blind eye cannot see the truth

Listen to the talk and harvest knowledge
To self you will not appear (4)

*One hundred beauties hidden from the blind eye
Like the cracked morning, everything is visible*

*Truth is visible from the porcelain's fracture (5)
Truth's door visible from the ant's corona (6)*

*Truth is there at arm's reach
Painted by the painter*

*Joy shows with worship
Without worship modesty vanishes and arrogance emerges*

*Skill and flaw are visible
Human body the sign of both skill and flaw*

*If eyes open to self, judgment day will appear (7)
Our body made of soil, sample visible in the grave (8)*

*Softness is harsher than any roughness if becomes oppressor (9)
Water when passed the limit is harder than crystal*

*Many judgment days passed but still people are oblivious
Cotton on the oblivious ears not listening to the trumpet (10)*

*The noble take refuge in truth (Bedil)
Water that appears from the oven (11)*

*(1) We are close to ourselves because there is no distance
between the hidden one and the mind; a mirage appearing
from far symbolic for the mind being preoccupied with
matters of this world.*

- (2) *Bedil claims that the one defining self as the one visible in the mirror is blind.*
- (3) *Bedil uses the essence as a symbol for the soul, he points to the fact that the mind has the tendency of ignoring the hidden one.*
- (4) *To self you will not appear symbolic for the soul not showing in this world.*
- (5) *Bedil attempts to talk about the truth using the fracture of the porcelain as a symbol of modesty stating that with modesty truth will come into sight that is normally hidden from the mind.*
- (6) *To Bedil truth is a delicate matter that is visible on the ant's corona, if anyone is capable of seeing it.*
- (7) *Bedil again emphasizes the importance of having judgment day in mind at all times.*
- (8) *In order to remind the human of life's slow decay Bedil makes extensive use of the human body's death and the grave in his writings, like in this case stating that the sample of the human body's leftover in the grave is an example for the mind to become aware that the human body is made of soil and will turn into it once the soul drops the body.*
- (9) *Bedil describes the situation when the modest for whatever reason becomes an oppressor stating that the oppression caused by someone previously at peace is rougher than by an oppressor who has always been evil.*
- (10) *Bedil says people who ignore death have cotton on the oblivious ears not listening to the trumpet. Bedil uses trumpet as a symbol of approaching death because in many faiths there is talk of trumpet and judgment day.*
- (11) *The water appearing from the oven symbolic for passion that Bedil symbolizes by the boiling of the heart; Bedil says*

*that the noble can take refuge in truth when the mind
becomes familiar with passion in the heart.*

To Bedil we are all the same soul, this belief made it easy for him to
discuss creed in an impartial and modest way.

*Desiring you, aprons like flower's beauty remembering harvest (1)
Like morning, many collars lost desiring you (2)*

*The departed have tools in the soil
Do not be oblivious from the silent tunes of modesty (3)*

*You passed from my eyes like a gaze and from destitute (4)
Separation stayed like yawn in the embrace of the eyelashes (5)*

*In the gathering where infamy gives hope of lover's heart (6)
Like flower, purpose boils from the slit of collars (7)*

*In the thinking of the honest if my dream would shine
Peacock's feather will become the rubric of poem's pages (8)*

*In that desert where dust of my fear is boasting (9)
Stampede of each dust will take in the arms many roads (10)*

*The pinnacle of my fortitude finally elevated by modesty (11)
That in the smallness of shattering will be the summit (12)*

*What happens if on my name tightens parade of existence? (13)
In the tired filled-up arm, I have the design of arenas (14)*

*To many regrets, I am not safe from the quite state of the heart (15)
That this one drop of blood has taken many storms to self (16)*

*This much I am losing self from desire of dreaming about You
One can design flower gardens from my departed colors*

*Free heart will not tie intimacy with existence and dwelling (17)
This hemistich from tallness sat outside of the books (18)*

*On the I of being free if you would open eyes
Two worlds from the path of seeing would rise like eyelashes (19)*

*From the flame-eating love raised smoke of possibility
Fever of this lion spread fire (Bedil) in the cane fields (20)*

- (1) Desiring you, aprons like flower's beauty remembering
harvest is symbolic for the mind desiring The Creator with
apron leveled in worship.*
- (2) Bedil uses lost collar as a symbol for a person ripping the
collar when feeling passion for God; in this same section
Bedil also uses the morning as a symbol for opening the
collar.*
- (3) Bedil relates modesty to the soil that the human eventually
will turn into.*
- (4) Bedil claims that The Creator can pass from the eyes like a
gaze.*
- (5) Bedil says that his eyes are open like a yawn hopping for
the passing of The Creator from the eyes like a gaze.*
- (6) Bedil says that in the gathering of companions there is
hope for love.*
- (7) Bedil comes back to the beginning of this hemistich talking
about the slit of the collar to symbolize passion felt in the
heart that makes one slit the collar.*

- (8) Bedil offers his writings as the honest ideas coming from his heart making the writings feel as if peacock's feather will become the rubric of poem's pages.*
- (9) Bedil talks about this world when saying in this desert where his fear is becoming prominent because the mind is filled with fear while in this world.*
- (10) Fear causes confusion to the head, seeing many roads going nowhere all the while stampeding on modesty or in other words ignoring modesty.*
- (11) Bedil talks about his elevated fortitude by modesty.*
- (12) Smallest piece of shattering or in other words highest level of modesty.*
- (13) "Tightening on the name the parade of existence" as a symbol for the human becoming famous.*
- (14) Awareness of existence makes the uselessness of it visible and creates awareness that matters related to existence have uselessly filled up the arms.*
- (15) Bedil relates the quite state of the heart with awareness of regret because the one aware of regret has a tranquil heart.*
- (16) Bedil promotes becoming detached from worldliness.*
- (17) Bedil says that his writings are not for the intellect.*
- (18) Both worlds show when the human is free from matters of the time bound world symbolized by opening of the eyes.*
- (19) Bedil sometimes uses cane field as the modesty's place of resident.*

All creeds urge their followers to be humble and the way various creeds define modesty are similar. No one following any creed or not following any creed can disagree with the way Bedil talks about modesty.

Passion to God kills hatred (1)
Rocks turn into sponges

What we see reveals Your supremacy
The seen sends ships to the ocean of hearts' mirror (2)

Courage comes from worshiping You
Our chest is the mirror holder of Your passion (3)

We are amazed by Your purity, our blood becomes motionless
Tears gushing flooding the eyes

Granite melts in the workplace of Your ruling
Turning granite into flaming sponges

In that place where amity of love worships
The divine flower of nobility will boil from the traps (4)

The moment we see a pillar from the castle of passion
Like the dawn our hearts' fracture took ladders to the heaven (5)

(Bedil) demurs modesty
In the heart buried treasures from dreaming about You (6)

(1) *In this hemistich Bedil describes how it is when having The Creator in mind at all times.*

(2) *Bedil purposely talks about something imaginary like the seen sending ships to the ocean of hearts' mirror to emphasize the imaginary nature of the conversation when discussing creed.*

(3) *Bedil claims that the heart is mirror holder of The Creator's passion.*

*(4) Bedil ties worship with nobility stating that one originates
the other.*

*(5) Bedil claims that passion makes heaven become visible to
the heart.*

(6) To Bedil worship comes with modesty.

Bedil says that we do not truly believe in God if we are arrogant. To
Bedil only a modest person understands the true meaning of The
Creator.

*I am footstep's image by my modesty
I have surrendered to the Lord*

*Uselessly I do not open mouth
My pitcher filled with silence like a pearl in a shell*

*O fear do not tie a knot on my free heart (1)
My heart is a ruby coming out of earth*

*Amazement when worshipping in the passions' secret temple
My purification is nothing but melting of the dew (2)*

*The talk of mirror is that of amazement
My conversation will not bite the tongue (3)*

*Like a candle, raised head of devotees does not come free
Meaning to the amount of burning is my honor (4)*

*I am famous to the loss of trust (5)
Talk of flaw is like eyes of the flower to my scent (6)*

I am lost in the desert of seeing the amazement (7)

In the dust of color, consider as lost my searching (8)

*As much as my gentle condition became used to it
Is nothing but color of someone rupturing on my face (9)*

*One cannot pull the uselessness of borrowing (10)
(Bedil) is enough water in my creek from the poetry's ocean (11)*

- (1) Bedil considers the fear that any mind naturally feels as topics that confine the free heart, which is a symbol for the spirit.*
- (2) Bedil symbolizes the melting of the dew as the human body's death.*
- (3) Bedil talks about the inability of the tongue to describe the amazement felt when discovering the one hidden in the mirror.*
- (4) Bedil relates devotion to honor.*
- (5) Bedil says that he has lost trust in the materials of this world.*
- (6) Bedil describes the flaws of the human that are visible like the flower's scent.*
- (7) Bedil says that the feel of amazement felt in the heart takes one away from this world.*
- (8) Bedil claims that he has found what he is looking for in the dust of colors.*
- (9) Color of someone rupturing on my face could be symbolic for the essence becoming visible in the mirror.*
- (10) Bedil claims that none but the self can see the truth.*
- (11) Bedil says that anyone on own can discover the truth without any need to borrow ideas from others.*

To Bedil nothing in this entire world has been blessed more by The Creator than humans and nothing but modesty makes it visible.

Mascara will not put weight to the teasing of His eyes (1)
Dust of stampede will not give lecture of obedience to the deer (2)

His blade's wound to the heart is welcome (3)
Pillar is higher than the eyebrow's curve to the eye (4)

Our forehead and the bow of surrender
Image of the footstep's dust (5)

Our desires are up high
From modesty, one must turn the curve of elbow to a bow

In the rank of thoughts
Kneeling in worship

Meaning has not escaped from my pen's moan (6)
My arrow's flute has tamed the deer (7)

Melody of devotee's gathering is modesty
Be the china of devotion's gathering and call the fracture (8)

It is foolish to crave humanity from the stubborn (9)
No wise man seeks scent from the candle's blemish

The evil will not reach virtue by mimicking
If leg sleeps, is not named the eye (10)

Those with dark heart are miserable
Shadow will always pull hair to the dust (11)

What is our fear of being tranquil? (12)
Sigh is not the one that rubs the ground (13)

(Bedil) flight will not come from the tangled wings and feather (14)
Scent is missing as long as bloom is closed (15)

- (1) *Bedil emphasizes that The Creator is not a matter of this time bound world.*
- (2) *Dust of stampede not giving lecture of obedience to the deer to symbolize that The Creator cannot become tangible in this world.*
(3) *Bedil describes the feel of devotion.*
- (4) *Pillar is higher than the eyebrow's curve to the eye to symbolize devotion that is outside of this world matters and at the same time invisible.*
- (5) *Bedil symbolizes modesty with footstep's image surrendering to The Creator in worship.*
- (6) *Bedil compares his pen as the moon to show that he writes with respect in mind the same way the crescent bows to show respect.*
- (7) *Bedil compares his writings to an arrow that with sound have tamed the deer.*
- (8) *China's fracture is a symbol of modesty because china is made with clay that is a symbol for modesty.*
(9) *It is useless to argue with the stubborn.*
- (10) *Bedil plays with words because in some languages people say my leg has fallen asleep when the leg has a cramp due to the muscle pull; Bedil says that one cannot call a leg to be an eye even if the leg sometimes falls asleep. Bedil says that the evil will not reach virtue by mimicking the same way legs cannot become eyes when pulling muscles.*

(11) Evil will always be with the human like a shadow bothering the modest.

(12) Bedil claims that the mind is afraid of becoming tranquil.

(13) Bedil tries to take away the fear of becoming tranquil by saying that the tranquil human is the one who has discovered true devotion.

(14) Tangled wings and feather symbolic for a closed minded brain.

(15) Bedil encourages the mind to open up and behave as the one hidden in the heart.

Bedil has written extensively about modesty and one can write thousands of pages conveying his ideas on modesty. There will be many more mentions of modesty when reading this series of Bedil's translations because Bedil related all important matters of life to modesty.

Wrap-up

In this book we reviewed Bedil's thoughts on modesty; using symbolism Bedil ties matters he considered as vital like modesty to the difference between the soul and the human.

My wound's boil gave a skull to the blade (1)
My warm blood made the blade a dragon's wing (2)

From envious stinging of your eyebrows
Blade's tongue shows the essence (3)

I sacrifice to your demure
Blade's tip slices the writing of the notes

Our essence will not enhance with decorations (4)
Cannot cut anything if you made the blade from gold (5)

Each person's ornament is the behavior
Better a blade on own skull than rank (6)

The surrendered devotee is safe from the menace of time (7)
Blade would not run continuously on the neck of sacrifice (8)

You think with modesty calamity will show (9)
Like a bird that cannot fly, you consider the aileron as a blade

We are a mountain of grief from the heavy weight of desires (10)
We consider the blade a sleeping moan on the skull (11)

Untamed mood until where would mimic the level field? (12)

Not possible to provide water of essence to the blade (13)

*In the mirror, everyone's stature is visible
Candle's string (Bedil) is wave of essence to the blade (14)*

- (1) Bedil says that he welcomes the wound that is inflicted to him without describing how and why he got the wound.*
- (2) In order to communicate outside of the literal world's boundaries Bedil makes use of symbolism, like in the starting point of this hemistich he uses dragon as a symbol of the mind, warm blood as a symbol of the heart, and dragon's wings as the soul.*
- (3) To show that seeing of the soul in this world is impossible Bedil says that blade's tongue shows the essence, with essence as a symbol of the soul.*
- (4) The one residing within the body is from another world and therefore Bedil claims that the hidden one has no use for decorations.*
- (5) Using symbolism of a useless blade made of gold Bedil talks about the uselessness of worldliness that has no meaning to the essence of the human.*
- (6) Bedil talks about the uselessness of seeing rank as something of significance.*
- (7) Bedil says that those who are on the path of modesty do not care about the passing of time.*
- (8) Blade would not run continuously on the neck of sacrifice because sacrifice of the neck happens only once, with this sentence Bedil symbolizes the mind that has found the truth.*
- (9) The mind worries that modesty may take one to a place of struggle.*

- (10) *Bedil describes the desire that he feels in his heart, not being to realize his desires have turned him into a mountain of grief.*
- (11) *Bedil says that matters of this world do not cause him any worry.*
- (12) *Untamed mood as a symbol for a mind that has not discovered tranquility.*
- (13) *Untamed mood is the mood that has not experienced the essence.*
- (14) *Bedil compares the human to a candle and the soul as the string inside the candle assisting the candle to burn, with burning as a symbol for passing time.*

When discussing the soul Bedil knew that a conversation will not happen if using logic. Bedil talks about matters that are beyond the human mind's capabilities to logically process, for example when he describes a place portrayed as a warm spot under the nightingale's wing.

The night when my lamenting sang duet with the nightingale (1)
Nightingale's sound got lost like dew (2)

People in love all they need is hunter's eager (3)
Foot chain is nothing but scent of flower to the nightingale (4)

I have stolen a head under its foot
If flower's shadow would be nightingale's wings (5)

Flower's beauty if shows
You will find an ash instead of the nightingale (6)

No rest to the caravan of color and scent (7)

Bells in this place have sob of the nightingale (8)

*Modesty has taken us somewhere in this flower show
The silent wings of the nightingale are not less than a sigh (9)*

*Leveling waves of colors on the forehead of flower's leaf
Feather is the altar of nightingale's worship (10)*

*You want to guard affection's honor
Have shame seen the unwilling flower of the nightingale (11)*

*Virtue does not need fame (12)
No one desire's flower for the nightingale (13)*

*I am not a bit empty from beak's art (14)
Sigh has plastered head to toe of the nightingale (15)*

*(Bedil) from neglect I struggle for a bed of flowers (16)
Not realizing the warm place under the nightingale's wing (17)*

- (1) Bedil talks about the night when his mind felt his heart.*
- (2) Nightingales singing evaporates like dew when mind feels the heart.*
- (3) Bedil considers love as a hunt.*
- (4) People who have passion deem life as scent of a flower.*
- (5) Bedil gets into symbolism and describes his state of mind being the one who resides under flower's shadow that feels like being under the nightingale's wing.*
- (6) To Bedil ash is a symbol of modesty.*
- (7) Bedil says that struggle is part of the human life that no one can get away from.*
- (8) Struggle of life to Bedil are like singing of the nightingale.*

- (9) *Bedil describes the state of the mind of the modest as sound coming out of the silent wings of the nightingale that sounds like a sigh.*
- (10) *Bedil uses symbolism of leveling waves of colors on the forehead of flower's leaf to describe the human in the altar of nightingale's worship.*
- (11) *Bedil says that one cannot protect honor without having the desire to see the flower where the nightingale resides.*
- (12) *Bedil says that virtue and fame contradict each other.*
- (13) *In this hemistich Bedil symbolizes humans as flowers and the soul as a nightingale.*
- (14) *Bedil says that he has a lot to say.*
- (15) *Bedil describes his writings to a sigh that has plastered head to toe of the nightingale.*
- (16) *Bedil considers his struggle for a bed of flowers as neglect because he believes that he is already resting on a bed of flowers.*
- (17) *Chasing matters related to the human part takes one away from the truth within.*

It is challenging to appreciate Bedil's writings because he makes extensive use of symbolism; for example when he says that the modest lives in a place that the mind cannot visualize like in the ocean of amazement that has no shore.

*I feel fire in my heart again
Reading pages that are burning*

*No one can control me
My music is flowing*

The one in love cannot explain the feeling of being in love

Modesty is the result (1)

*Desires take away hopelessness
Day and nights the same passing of time (2)*

*Existence is in His name
Beauty of this flower show's colors and scents (3)*

*Parade of life in this valley
Joyful stroll*

*Who would understand nonexistence? (4)
Intoxication coming from the circle of existence (5)*

*Anywhere I went I travelled to self
In the ocean of amazement without shores*

*Have a deaf ear because melody is nothing but silence (6)
See without eyes because beauty has no sign (7)*

*I am a featherless sigh
Rubbing head on the soil, effort of a modest (8)*

*Companion unaware of my modesty
To self I complain it is moan of lacking tongue (9)*

*The human (Bedil) is not our origin (10)
World's selling self is from ignorance (11)*

*(1) Our inability to express the feel of love results in becoming
modest.*

- (2) *Time passes without us being able to control it; we can be hopeless or hopeful still the time passes by the same speed.*
- (3) *Bedil describes God as the beauty of this world symbolized by colors and scents of the flower show.*
- (4) *Bedil says that the human mind is not capable of appreciating nonexistence.*
- (5) *To Bedil there are moments in existence that bestow glimpses of nonexistence's intoxication.*
- (6) *Only in silence one can hear the truth.*
- (7) *Only with closed eyes one can see the truth.*
- (8) *Rubbing head on the soil or in other words worshipping.*
- (9) *Bedil says that if companions are not modest then it is his fault not being able to properly describe modesty.*
- (10) *Bedil separates his mind from the human when saying that the human is not our origin, most faiths agree with this because to most our origin is something that is not from this time bound world; our origin is timeless.*
- (11) *Bedil deems it as ignorance when the mind considers this world as the origin.*

Bedil considers materials of this world as short-lived and because of the passing nature of matters related to this world he was sure that it is foolish to become attached to worldliness. Bedil kept repeating that perishable matters like wealth, power, status, race, political affiliation, or whatever else the humans deem as important do not last.

*Judgment day is the day of joy
Our breathing is a pledge to the approaching joy*

With modesty's help I left matters of this world behind

No more worry about matters of this passing world

*Those who do not know who they are
Are oblivious of the sleeping fairy within*

*Modesty takes away attachment to the world
Free to fly with no attachment*

*Gloomy heart does not see the ups and downs of life
Listen to the musician telling you the story of life*

*Have the courage to tell the truth
Truth gives feathers to our arrow (1)*

*Do you know the story of eternity?
Listen to my story*

*(Bedil) My heart is fulfilled by modesty
Awareness of life, a breathe on the mirror (2)*

- (1) *Feather makes it possible for the arrow to fly orderly, same
as truth helps the human to be forthright.*
- (2) *A breathe on the mirror is all it takes to make the
conscious mind become aware of the momentary nature of
life, the realization of the perishable nature of life leaves
the mind no other choice but to become modest.*

To Bedil modesty is a direct result of believing in The Creator, once
modest the stars will be aligned in a charming sky.

*What a charming sky
Stars are aligned tonight*

*Satisfy my hope
O you who is the Lord of both worlds*

*Without thinking of You my heart will not beat
As if I could fly in darkness (1)*

*No possibilities in this life
Just breathing of a passing being (2)*

*People live in fear
Not seeing the smoothness of their blessings (3)*

*Soul shows when we ignore the human body
Sigh becomes free when leaving the lips (4)*

*Feeling the soul that we are is magnificent
Endless feel of amazement (5)*

*We cannot get away from the human lust
Living in a foggy place (6)*

*Your worry of donkey and load is nothing but crippled excuse (7)
If you can go out of self you will realize that losing self is a horse (8)*

*Cannot find truth in this desert
Generosity that appears shining at night is a star (9)*

*We cannot fly without modesty
The endless joy of modesty*

*Seal of silence on the lips of declaration (10)
The heart (Bedil) boils worshipping the Lord (11)*

- (1) *To Bedil anyone without The Creator in mind at all times behaves like a bird flying blindly in darkness.*
- (2) *Bedil describes life in this world as the breathing of a passing being.*
- (3) *Bedil says that people who live in fear ignore the blessings that The Creator has bestowed to them.*
- (4) *Bedil uses symbolism to describe complex matters like in this case he says that the soul shows from the way one talks, symbolized by a sigh that becomes free when leaving the lips, occasionally he also uses sigh to symbolize his writings.*
- (5) *Bedil promotes the endless feel of amazement that anyone can experience by feeling the soul.*
- (6) *Bedil says that the mind that succumbs to the human lust lives in a foggy place unable to see the truth.*
- (7) *Donkey as a symbol for the human and load as a symbol of worldliness.*
- (8) *The soul symbolized by a horse galloping in the wide open prairies.*
- (9) *Bedil claims that truth is visible in this world by observing the generosity that appears shining at night in the form of stars.*
- (10) *Lips are silent because no one can explain how it feels when worshipping The Creator.*
- (11) *True worship is when heart boils, which is symbolic for the soul being on fire for the reason that the mind worships sincerely.*

Bedil talks extensively about the struggle on the path of modesty, to him modesty is related to the awareness of human limitations, which is a challenge since the intellect most of the time refuses to admit own flaws.

*If I make from stone a pillow for this head filled with chaos
From turmoil, the stone may fly away (1)*

*I am in pain of not reaching (2)
Even a stone will weaken hearing my sigh*

*From the way heart melts one can see clearly
The splashing blood on the stone (3)*

*One way or the other everyone leaves this mountain (4)
My fire finally made a home from this stone (5)*

*From our modesty, one cannot find sound of splendor (6)
Glass in this place opens lips praising the stone (7)*

*To the wakeful eye, a deep sleep is not appropriate (8)
O spark how long do you use the stone as a pillow? (9)*

*Sound of this mountain has no other melody but a sigh
Resting did this much heavy the stone (10)*

*Spotless heart is a free joy, get away from envy (11)
If wisdom gives you a goblet, do not lay a stone on the glass (12)*

*Grace of the passionate devotees as much as it is known
Blood of the devotee covers the stone (13)*

*Hesitation creates confusion to the body (14)
As long as sling does not rest, stone cannot relax (15)*

*If you are modest, love will show the beauty
Effort of the beloved finally made sweet the stone*

*There is no prosperity except in modesty
Glass considers the stone as a foresight eye (16)*

*Neglect shows from the wave of weep (17)
In the water (Bedil), stone has no grace (18)*

- (1) Bedil talks about life's struggle that makes the pillow where the head rests fly away, even if the pillow is made of stone.*
- (2) Bedil talks about the pain of not reaching something that he desires to reach.*
- (3) Bedil gets into symbolism describing his modesty to the splashing blood on the stone.*
- (4) Bedil makes it clear that no one stays in this passing and momentary place.*
- (5) Bedil claims that his passion finally made a home from the stone that represents his passing body.*
- (6) Bedil emphasizes that the modest never show modesty.*
- (7) Glass and stone are on the opposing sides because one is capable of shattering the other. However, when glass hears Bedil's talk on modesty it praises the stone desiring a hit by the stone to shatter into pieces because shattering is a symbol for modesty.*
- (8) Bedil considers the mind that is not aware of the hidden one as a mind that has gone into a deep sleep.*
- (9) Bedil symbolizes the stone as the human and the spark as the hidden one describing the oblivious mind as a stone used as a pillow for a deep sleep ignoring the spark within.*
- (10) Resting of the stone that has become heavy as a symbol for the complacent mind ignoring the spark within.*
- (11) Envy takes the mind away from a heart filled with joy that is there for the mind to enjoy.*

- (12) *Because stone shatters the glass with shattering being a symbol of modesty.*
- (13) *Bedil symbolizes passion with a splash of blood on the stone, with stone being a symbol for the human.*
- (14) *Bedil says that hesitation to embrace the truth creates confusion in the mind.*
- (15) *With stone being restless as long as sling does not rest Bedil symbolizes the restless mind searching for something that is hidden within the body.*
- (16) *Bedil says that the one with wisdom has to get away from being a stone oblivious of the spark within.*
- (17) *Waves of sorrow show when the mind ignores the desire to search for the truth. So much sorrow that waves of weep come down the eyes.*
- (18) *Bedil says that the human has no grace when submerged in the water that is coming from the weep caused by ignoring the truth.*

Matters like power, fame, beauty, fortune, name, wealth, or whatever else the human deems as valuable corrupt the mind, Bedil prescribes modesty as a remedy to heal the corrupt mind.

Even a star cannot ignore the firmament (1)
Belief is soothing to the hearts (2)

No need to hesitate (3)
Listen to the sound of your heart (4)

You will rest in the spot of modesty (5)
If you become a shore, you will take the ocean (6)

In this ocean as much as my modesty is spread (7)

*the heart is capable of understanding the meaning of
modesty.*

- (5) Modesty to Bedil symbolizes peace; only on the spot of
modesty a human is capable of resting.*
- (6) By becoming a shore and taken over the ocean Bedil talks
about the soul taken over the world.*
- (7) Bedil claims that modesty is everywhere in this world.*
- (8) No matter where he was or what he did Bedil found ways
to appreciate modesty.*
- (9) Bedil points to the fact that violence is present in this world
and that the modest cannot get away from it.*
- (10) Bedil talks about the pain that humans go throughout life,
to him the modest is capable of overcoming life's
difficulties; modesty becomes the water that splashes on
the fire of pain.*
- (11) Bedil sometimes uses sigh to symbolize his writings, in this
case he says that his writings did not leave the heart to
look into self, in other words he is not sure that his writings
reflect the messages coming from his heart.*
- (12) Bedil talks about the human slowly feeling the messages
coming from the heart when saying: "Whirlwind's dance
spread each bit of the desert", or when he says "I am inside
the house and emptied the place from self"; or "heaven bit
by bit starts to fly from the heart".*
- (13) Bedil relates regret to the union of the heart and mind; the
mind that is conscious of the feel of regret is capable of
perceiving messages that are coming from the heart.*
- (14) According to Bedil those who ignore messages coming
from the heart have killed the passion that is glowing
within the mind.*

- (15) *Bedil warns those who want to spread the truth to be careful because "Ignorance from existence's wisdom is in people".*
- (16) *Bedil considers awareness of the truth as a riddle that one can solve if the mind finds a way to go out of self, which is a precondition for becoming modest.*
- (17) *Bedil talks about the endless attractions that are forbidden to the humans but one cannot get away from; the human will not be able to get away from the forbidden attractions as long as there is life in the human: "everywhere I opened eyes I devoted a glance to sin".*
- (18) *Heart constantly requests the mind to neglect the sin; Bedil wonders where his negligence of sin went to cure the flawed mind.*
- (19) *Bedil uses weep as a symbol of an intoxicated mood because weep is a symbol of the human showing feelings.*

Bedil's writings are about controlling the human mind in a way agreeable to modesty.

Modesty for Bedil is the first step of separating the messages coming from the heart from those coming out of the intellect.

*If you become modest for a single moment
In that moment lust vanishes (1)*

*Meaning of imaginary existence (2)
Read between the lines (3)*

*Do not worry about existence
Until you spread flowers on the virtuous path of nonexistence (4)*

Be passionate when it comes to separation (5)
Flag of flower is impression's fame to the banner (6)

Do not lay eye on the wealth of the mightiest
That these people in the pocket count the pennies (7)

The one who considers wealth as nourishment
Transforming the snake in the stomach to legs (8)

As long as the taste of modesty is not forgotten
From people's dinner table, we sting the vow (9)

In the spot where the page of Your beauty is written
From the sun's harpoon, they carve the pen (10)

Honoring the civility of Your gaze's bow
On the body of stature's eyelash, they have sawn the bow (11)

As much as we run on Your path without foot and head (12)
In the blister like weep, we fractured the step (13)

When shame of sin shows expression of regret (14)
In place of eyelash, I will lay moisture on the eyes (15)

(Bedil) what sign will show from the pain of the Lord?
A sting has not opened the vein of the idol's rock (16)

- (1) *Bedil is harsh suggesting that the one who has lust in mind cannot be modest.*
- (2) *Bedil considers existence as something illusory.*
- (3) *Existence becomes visible if the mind finds a way to read between the lines.*

- (4) *Nonexistence is a favorite topic of Bedil when discussing existence, to him existence has no meaning without nonexistence. Bedil defines nonexistence as an imaginary state of mind that the intellect is unable to explain because the mind will not exist in nonexistence and therefore cannot even imagine it. Since Bedil has written many pages about nonexistence the next book of this series will be a review of Bedil's conversations on nonexistence. In this section Bedil says that meaning of existence is lost without mind's awareness and appreciation of nonexistence.*
- (5) *Bedil suggests being passionate about the separation of the soul from the timeless world in order to connect the mind with the hidden one.*
- (6) *Bedil proposes having death in mind at all times.*
- (7) *Bedil in this section talks about the greed of those who are attached to their worldly materials, pointing to the fact that the wealthy and the powerful have nothing better to do in this short and momentary life than counting pennies in their pockets.*
- (8) *Snake in the stomach is symbolism of evil within the human that some define as the devil and others as the leftovers of the animal. Bedil says that those who consider wealth as nourishment or believe they can find happiness with the help of wealth have awakened the devil or the animal within their mortal body. The hidden one no longer controls the human, the devil or the animal has transformed from a dormant state to something with legs rambling within the body and controlling the daily activities of the cocoon.*
- (9) *Bedil says that he enjoys the company of the modest.*

- (10) *To Bedil anyone writing about The Creator has to be very careful since the topic is a delicate one. When writing about The Creator it feels as if the writing is done with a pen made of sun's harpoon.*
- (11) *Bedil says that besides the life forms also the lifeless forms bow to The Creator.*
- (12) *Running without foot and head as a symbol for ignoring the human.*
- (13) *Bedil talks about the struggle when on the path of modesty, symbolized by the blisters that resemble the weep.*
- (14) *Bedil says that regret is a sign of shame triggered by the mind that has sinned.*
- (15) *Laying moisture on the eyes as a symbol for weeping.*
- (16) *Bedil promises that the path of modesty is without any pain.*

We think of something in our life that has happened many years ago and feel as if it was yesterday. Bedil says that the passing of time is a humbling experience to anyone reflecting on life, as a result the conscious mind becomes modest.

How long do we worship like a shadow? (1)
Rust of destiny will not lessen from polishing (2)

Neglect and enlighten heart does not add up (3)
Where is relaxation to our eyes? (4)

From passion's assessment we are all in flame
Like aloes wood, our burning is lessons learned (5)

Everything we see becomes wisdom (6)

Opening of the eyes and start of the talk (7)

Do not expect from the human a sign of essence (8)

This one will not change in this world (9)

Accidents are not few in this world

The devotee will not complain (10)

Where do we find pleasure in this world?

Without struggle it will stay hidden

Do not take part in the fool's slanderer

I am afraid that calamity will happen to them

Paying no attention to bad and good is the way of the modest (11)

That relaxation comes with the redness of the eyes (12)

Like the new moon, I am not safe from calamity

Relentless difficulties

Do not be tricked by existence because like a spark (13)

There is a hiding every time there is a showing (14)

In this ocean where cash is sadly the pearl

Fill palm of hand with blister from regret (15)

Whereabouts of wellbeing one cannot find

Except from modesty of being nothing (16)

Untying the knot of eloquent poetry is the talk (Bedil)

To a fingernail will not fall the work of opening lips (17)

- (1) *Worshipping like a shadow symbolic for fake worship, the mind worships in shadows when the intellect has worldliness in mind during the worship.*
- (2) *Pretended worship is like polishing the rust of destiny that cannot get away with the fake worship.*
- (3) *The one neglecting the truth and at the same time claiming to worship is ignorant.*
- (4) *There is no relaxation as long as the mind is preoccupied with worldliness.*
- (5) *Bedil talks about burning Aloe's wood because of its use in medicine and meditation.*
- (6) *Bedil considers happenings of life as wisdom's teaching materials.*
- (7) *Wisdom to Bedil is opening the eyes and talking about the seeing.*
- (8) *The essence to Bedil is a symbol for the soul; he claims that the human is not capable of showing the soul that resides within.*
- (9) *Bedil says that the human is not able to change the world no matter what the mind thinks.*
- (10) *Bedil talks about the calamities of this world that no one can do anything about, the realization that humans cannot stop accidents is the reason why the devotees do not complain about the accidents.*
- (11) *Bedil makes it difficult to those who claim to be modest because ignoring both the good and the bad is a challenging undertaking.*
- (12) *Eyes turning red when weeping.*
- (13) *Bedil compares existence to a spark.*
- (14) *The truth is hidden within the human.*
- (15) *Those with money in mind have hands filled with blisters coming from rubbing hands out of regret.*

(16) Bedil describes modesty as the only wealth found in this life.

(17) Bedil describes the talk as untying the knot of eloquent poetry, the kind of talk that comes out of the mouth without the need of using fingernails to open the lips.

To Bedil modesty is the first step for the human to have The Creator in mind in all aspects of life, not just inside the places of worship.

*I am covered by flowers
Beauty has surrounded me*

*Modesty has taken me to the heights
Silently ascending the world*

*Working on correcting the rough attitude (1)
Being aware of breathing is all that is needed (2)*

*I am the caravan of tears do not ask about my modesty
Blisters of struggle are open shedding tears (3)*

*I crave to see, what use from going out of self?
I am the eye and there is seeing in this world (4)*

*Will never stop the search
If you want my fire alive do not let me rest (5)*

*In my modesty the foundation of hopelessness is strong (6)
I do not think of a building that would demolish me (7)*

In the gloomy house of the sky, like the fearful house of bubble (8)

My wellbeing comes from breathing (9)

*I do not consider the one in the mirror as me
Passion has evaporated me from this world*

*There is no safe corner in this world
Except in the corner of our eye's amazement*

*Beloved is coming and I departed from myself (10)
O desire allow me one final glance*

*On the path of divine love my modesty elevates me
(Bedil) the walking of my eyes (11)*

- (1) *Bedil talks about the never ending effort to correct the behavior.*
- (2) *Correcting the behavior happens when one is aware of breathing.*
- (3) *Bedil describes the struggle when on the path of modesty.*
- (4) *Bedil claims that his eyes are capable of seeing what his eyes crave to see.*
- (5) *Bedil says that passion in the heart dies when the mind stops searching for the truth.*
- (6) *Hopelessness of not being able to experience the truth leaves Bedil no other choice but to become modest.*
- (7) *Bedil symbolizes worldliness as a building that eventually demolishes the mind if the mind becomes attached to it.*
- (8) *Bubble to Bedil is a symbol of an empty person not aware of the truth that we are a fulfilled and perfect shape pearl and not an empty bubble.*
- (9) *Bedil's wellbeing came from breathing because awareness of breathing helped him discover modesty.*

*(10) Departing from own self symbolic of leaving matters of this
world behind to experience the truth.*

*(11) The eyes start wondering the moment the divine passion is
felt in the heart.*

According to Bedil each human is capable of realizing that not all
the ideas of the human intellect are right, this insight leads to
modesty.

*I have nothing to hide
My heart is exposed*

*Growth will come when seed gets under the ground (1)
Modesty is a skill (2)*

*How long chasing ghosts? (3)
If you have wisdom you would know that your brain is flawed (4)*

*To the walker of modesty, effort of the step is not needed
To the candle, voyage of the collar is also going out of self (5)*

*Our heart teaches us morals
A surprise to the human intellect (6)*

*We have no control over our eyes
Open eyes wonder everywhere*

*We fear the truth
Running away from the truth*

Lay eyes on each other if you want to live in peace (7)

*In the slaughterhouse of possibilities the junction of eyelashes is the
armor (8)*

*No worries of the future
Ignoring the brain and enjoying the ride*

*We keep falling into the human intellect's trap (Bedil)
Slaves of the human intellect*

- (1) Bedil compares modesty to the seed while under the soil.*
- (2) When saying that modesty is a skill Bedil emphasizes the
learning part because each skill needs learning.*
- (3) Worldly matters are ghosts.*
- (4) Bedil defines wisdom as awareness of brain's flaws.*
- (5) To the walker of modesty, effort of the step is not needed
because there are no steps when going out of self, which is
symbolic for ignoring the human.*
- (6) Intellect does not appreciate honor and is surprised when
heart proposes a life defined by honor.*
- (7) To find peace lay eyes on each other or in other words
ignore this world.*
- (8) Ignoring worldly matters helps the human get away from
the corruption of the mind.*

The intellect on own can never identify the flaws of the mind
because the intellect considers self as flawless.

*Intellect cannot grasp the truth
Tonight intellect is forgotten*

*Time to discover eternal joy
Listen to the heart*

*Time to discover modesty
Time of intoxication*

*As long as we breathe there is a desire from the heart
A desire to let the human feel eternal joy*

*Listen to the good news of ecstasy
Silently whispering you the story*

*Your beauty shows when you see with heart
A difference between seeing with the eyes or with the heart (1)*

*Intoxication comes when seeing with the heart
When seeing with heart forget eyes*

*Eyes are misplaced in the gathering spot of heart
Forget reason when seeing with heart (2)*

*Heart can see colors of the music, eyes cannot (3)
Heart will fall into modesty*

*(Bedil) I am intoxicated
Each breathe a glimpse with the heart (4)*

- (1) *It makes no sense to propose seeing with the heart, still
Bedil proposes seeing with the heart because at the
beginning of this hemistich he clarifies that in this section
the intellect is forgotten.*
- (2) *Bedil emphasizes again that in order to see with the heart
the intellect has to be put aside.*
- (3) *In order to differentiate between seeing with the eyes and
the heart Bedil gives the example of heart being able to*

*see colors of the music that human eyes are not capable of
imagining.*

*(4) Bedil becomes controversial at the end of this hemistich
telling us that he has come to the spot where he is capable
of seeing the colors of the music.*

Bedil says that those who are modest can see flower's scent with
their eyes, even if everyone tells them that this is a silly thing to say
because human eyes cannot sense scent.

*My heart feels pure again
I see the light in the mirror*

*Where is this feel coming from?
A strong feel that boils the blood*

*Modesty has its reward
Purity will show*

*I do not have the fortitude but I have no other choice
Then clinging at the Lord's threshold*

*The moment you show who you are
You will be welcomed by the devotees waiting with open arms*

*Do not ignore despair
This has come from melting of two worlds*

*My life is dedicated to modesty
Do not need anything from this world*

We still hope for matters of this world

Not realizing that dust of the desert gives nothing (1)

*Each moment is a moment of eternal joy
Resting in peace, amazed by the splendor*

*I do not need anything
If I feel a need then I know that I am negligent*

*(Bedil) my deliberation comes from my modesty
My existence is dedicated to modesty*

*(1) Bedil compare this world to a desert and materials of this
world as dust.*

In this book we reviewed Bedil's views on modesty.

You will abandon this world the moment you understand (1)

*(1) One has to think outside of this world's boundaries in order
to discover the meaning of modesty.*

Next book in this series of translating Bedil's works is called:
"Nonexistence" as reflected by Bedil.



*Dust wears garment of the heart now
Virtue is there do not worry about the ripped dress*